ST. PATRICK'S MANUAL

FOR THE USE OF

YOUNG PEOPLE,

PREPARED BY

THE CHRISTIAN BROTHERS.

Published with the approbation

OF

HIS GRACE THE ARCHBISHOP OF QUEBEC.

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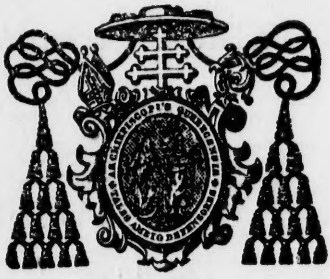

Approbation.

We have examined the "Saint Patrick's Manual for the Use of Young People," and we commend it not only to the young, but to the faithful in general, as a work eminently fitted for the promotion of solid piety. We cheerfully permit its publication.

Quebec, this 8th day of June, A. D. 1868.

✠ C. F., Archbishop of Quebec.

Entered according to Act of the Parliament of Canada in the year one thousand eight hundred and sixty-nine, by B. E. G. in the Office of the Minister of Agriculture.

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PREFACE.

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St. Patrick's Manual is, in great part, a translation of the "Manuel de Piété," edited by our Brothers in Paris,—a work considered by the ecclesiastical authorities of France, to be eminently suited for young people and a sure guide in every position of life.

The parts not translations, are either original, or are compiled from the most reliable sources. Besides the ordinary matter of prayer-books generally, we have introduced short practical Instructions on each of the devotions it contains; a Rule of Life for young persons in the world; the Study of Vocation; Advices to young men; a Calendar containing a brief notice on some of the saints, who were remarkable for their virtuous youth; Instructions on the Cord and on the Archconfra-

ternity of St. Joseph; the Gospels for Sundays and Holydays throughout the year. We have also added a number of Liturgical Hymns and Anthems for Benediction, etc., and numerous Sacred Melodies, which may be found serviceable for schools, sodalities, confraternities, &c.

We shall feel singularly happy and amply rewarded, if its humble pages become the means of preserving even a few of our cherished and amiable youth of this country in the holy dispositions they possessed at the memorable epoch of their First Communion, and of nourishing in their hearts the inestimable Fruits which the Holy Ghost implanted therein, when He descended on them with His sevenfold Gifts.

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OF

MOVABLE FEASTS.

Year of our Lord.	Ash-Wednesday.	Easter Sunday.	Ascension Day.	Whit-Sunday.	Corpus Christi.	First Sunday of Advent.
1868	Feb 26	April 12	May 21	May 31	June 11	Nov 29
1869	Feb 10	Mar 28	May 6	May 16	May 27	Nov 28
1870	Mar 2	April 17	May 26	June 5	June 16	Nov 27
1871	Feb 22	April 9	May 18	May 28	June 8	Dec 3
1872	Feb 14	Mar 31	May 9	May 19	May 30	Dec 1
1873	Feb 26	April 13	May 22	June 1	June 12	Nov 30
1874	Feb 18	April 5	May 14	May 24	June 4	Nov 29
1875	Feb 10	Mar 28	May 6	May 16	May 27	Nov 28
1876	Mar 1	April 16	May 25	June 4	June 15	Dec 3
1877	Feb 14	April 1	May 10	May 20	May 31	Dec 2
1878	Mar 6	April 21	May 30	June 9	June 20	Dec 1
1879	Feb 26	April 13	May 22	June 1	June 12	Nov 30
1880	Feb 11	Mar 28	May 6	May 16	May 27	Nov 28
1881	Mar 2	April 17	May 26	June 5	June 16	Nov 27
1882	Feb 22	April 9	May 18	May 28	June 8	Dec 3
1883	Feb 7	Mar 25	May 3	May 13	May 24	Dec 2
1884	Feb 27	April 13	May 22	June 1	June 12	Nov 30
1885	Feb 18	April 5	May 14	May 24	June 4	Nov 29
1886	Mar 10	April 25	June 3	June 13	June 24	Nov 28
1887	Feb 23	April 10	May 19	May 29	June 9	Nov 27
1888	Feb 15	April 1	May 10	May 20	May 31	Dec 2
1889	Mar 6	April 21	May 30	June 9	June 20	Dec 1
1890	Feb 19	April 6	May 15	May 27	June 5	Nov 30
1891	Feb 11	Mar 29	May 7	May 15	May 28	Nov 29
1892	Mar 2	April 17	May 26	June 5	June 16	Nov 27
1893	Feb 15	April 2	May 11	May 21	June 1	Dec 3
1894	Feb 7	Mar 25	May 3	May 13	May 24	Dec 2
1895	Feb 27	April 14	May 23	June 2	June 13	Dec 1
1896	Feb 19	April 5	May 14	May 24	June 4	Nov 29
1897	Mar 3	April 18	May 27	June 6	June 17	Nov 28
1898	Feb 28	April 10	May 19	May 29	June 9	Nov 27
1899	Feb 15	April 2	May 11	May 21	June 1	Dec 3
1900	Feb 28	April 15	May 24	June 3	June 14	Dec 2
1901	Feb 20	April 7	May 16	May 26	June 6	Dec 1
1902	Feb 12	Mar 30	May 8	May 18	May 29	Nov 30

STS.

orpus Christi.		First Sunday of Advent.	
ne	11	Nov	29
y	27	Nov	28
ne	16	Nov	27
ne	8	Dec	3
y	30	Dec	1
e	12	Nov	30
e	4	Nov	29
y	27	Nov	28
e	15	Dec	3
	31	Dec	2
e	20	Dec	1
e	12	Nov	30
	27	Nov	28
e	16	Nov	27
	8	Dec	3
	24	Dec	2
	12	Nov	30
	4	Nov	29
	24	Nov	28
	9	Nov	27
	31	Dec	2
	20	Dec	1
	5	Nov	30
	28	Nov	29
	16	Nov	27
	1	Dec	3
	24	Dec	2
	13	Dec	1
	4	Nov	29
	7	Nov	28
	9	Nov	27
	1	Dec	3
	4	Dec	2
	6	Dec	1
	9	Nov	30

CALENDAR

OF YOUTH. *

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JANUARY.

Consecrated to the Holy Infancy.

1.—CIRCUMCISION OF OUR LORD.

2.—St. Fulgentius, Bishop. His virtuous conduct, mildness towards his companions, and more especially, his deference for his mother, caused him to be admired by all as a true model of Christian children.—533.

3.—St. Genevieve, Virgin. When scarcely seven years old, she consecrated herself to God by a vow of perpetual virginity.—512.

6.—EPIPHANY OF OUR LORD.

7.—St. Lucian, Martyr, whose modesty was such that his very presence inspired faith and converted pagans —312.

9.—St. Julian, M., whose admirable purity God was pleased to reward by the most signal miracles.—313.

10.—St. William, Archbishop.—1209.

13.—St. Veronica of Milan, V.—1497.

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* The date which follows the indication of each Feast, shows the epoch of its institution, or the year in which the saint died. The Feasts without dates, are those that go back to the primitive ages of the Church.

14.—St. Hilary, Bp. and Dr. of the Church.—368.

15.—St. Maurus, Abbot. When very young, he walked on an expanse of water in accomplishing a heroic act of obedience.—583.

16.—St. Marcellus, Pope and Martyr.—310.

17.—St. Anthony, Abbot, Patriarch of Monks. He passed his early years in perfect innocence, and when scarcely twenty years old, dispossessed himself of a considerable estate in favor of the poor, and consecrated himself wholly to God. He died at the advanced age of 105 years, 87 of which were spent in the desert.—356.

18.—Chair of St. Peter at Rome.—1558.

19.—St. Wolstan, Bishop.—1095.

20.—St. Sebastian, M. He was pierced with arrows for confessing the name of Jesus Christ, and being miraculously cured was beaten to death with clubs, by order of Dioclesian.—288.

21.—St. Agnes, V. and M. When but thirteen years old, she laid down her life for Jesus Christ. SS. Ambrose, Jerome, and Augustine, have enthusiastically extolled this admirable child, who knew how to triumph over the weakness of her age, as well as over the cruelty of her executioners, and who preferred her chastity to life itself. From the very time of her glorious martyrdom, she has been regarded by the Church as a special patroness of the virtue of purity.—304.

23.—Espousals of the M. B. V.—16th century.—St. Raymund of Pennafort.—1275.

24.—*Opening of the Novena in honor of the Purification of the M. B. V.*—St. Timothy, disciple of St. Paul.—97.

25.—Conversion of St. Paul. Docile to the voice of the Lord, from a violent persecutor of the Church he became a great Apostle.—36.

26.—St. Polycarp, Bp. of Smyrna, M.—166.

27.—St. John Chrysostom, Bishop and Doctor of the Church.—407.

29.—St. Francis of Sales, Bishop of Geneva.—His youth was truly admirable. When scarcely eighteen years of age, he habitually walked in the presence of God, stripped himself of all his goods to relieve the poor, practised great corporal mortifications, and preserved his chastity intact amidst the disorders of the Universities in which he made his studies. Violently tempted to discouragement and despair, he found peace before an image of Mary.—1622.

30.—St. Martina, V. and M.—226.

NOTE.—On the second Sunday after Epiphany, Feast of the Holy Name of Jesus.—1721.

FEBRUARY.

Consecrated to the Dolors of Mary.

1.—St. Bridget, Abbess,—Patroness of Ireland. While yet very young, through love for Jesus whom she had already chosen as her divine Spouse, she bestowed every thing at her disposal on His suffering members, the poor. At the age of twenty, she made her solemn monastic vows; her heroic example was followed by several other young ladies, and then was laid the foundation of the first female monastery in Ireland. After more than half a century devoted to the most sublime virtues, she departed this life to receive her well-merited reward. — 523.

St. Ignatius, M., Bishop of Antioch. The Fathers of the Church regard him as being the child that our divine Lord proposed as a model to His disciples.—107.

2.—PURIFICATION OF THE M. B. V., AND PRESENTATION OF OUR LORD IN THE TEMPLE.—496.

5.—St. Agatha, V. and M.—To preserve her chastity, she underwent the greatest torments and even death itself.—251.

8.—St. John of Matha. From his infancy, he was an accomplished model of lively piety, profound humility, and boundless charity to the poor.—1213.
10.—St. Scholastica, V.—543.
13.—St. Catharine of Ricci, V.—1589.
14.—St. Valentine, M.—270.
18.—St. Simeon, M., Bp. of Jerusalem,—109.
22.—Chair of St. Peter at Antioch.
24.—St. Matthias, Apostle.—63.

NOTE.—Friday after Ash-Wednesday, Commemoration of the Holy Crown of Thorns.

Friday after the first Sunday in Lent, Commemoration of the Spear and Nails.

Friday after the second Sunday, the Bloody Sweat of our Lord.

Friday after the third Sunday, the Five Wounds of our Lord.

MARCH.

Consecrated to St. Joseph.

1.—St. David, Abp., Patron of Wales.—544.
4.—St. Casimir, Prince of Poland. He was remarkable for his humility, chastity, mortification, charity to the poor, and tender devotion towards the M. B. V. He died at the age of 24 years.—1483.
7.—St. Thomas of Aquino, Doctor of the Church, surnamed the *Angel of the School*, on account of his admirable purity and extraordinary science. He has ever been invoked in Catholic schools, as the light of teachers and the special protector of the innocence of the pupils.—1274.
8.—*Opening of the Novena in honor of St. Patrick.* —*See page* 333.

St. Rose of Viterbo, V., of the Third Order of St. Francis. At the age of fifteen, she merited to be exiled for her tenacity in defending the rights of the

Holy See against the encroachments of the emperor Frederic II.; she triumphantly returned in the company of the Sovereign Pontiff, and died at seventeen, amidst the admiration of all Italy, where, to the present day, she is held in great veneration.—1261.

9.—St. Frances, Widow.—1440.

10. *Opening of the Novena in honor of St. Joseph.* —*See page* 317.

12.—St. Gregory the Great, Pope and Dr.—604.

13.—St. Euphrasia, V. At the tender age of seven, she earnestly requested her parents to be permitted to serve God in the religious life. Her pious mother hearing this, wept with joy and, shortly after, granted her request.—410.

14.—St. Mathildis, Queen of Germany.—968.

17.—St. Patrick, Bishop, Apostle, and Patron of Ireland.—*See page* 331.

18.—St. Gabriel, Archangel.

St. Edward, M., King of England. He succeded his father to the throne at the age of thirteen years, and was even then an accomplished model of all Christian virtues. His great love of purity and his fervor in prayer, rendered him the miracle of princes; while, by his prudence, clemency, modesty, charity, and compassion for the poor, he was the blessing and delight of his subjects.—978.

19.—St. Joseph, Spouse of the M. B. V.—*See page* 313.

20.—St. Joachim, Father of the M. B. Virgin.

21.—St. Benedict. Shocked at the licentiousness of some of the Roman youth with whom he was obliged to converse, he bade an eternal adieu to the world at the age of twelve years; he retired into solitude, and responding faithfully to divine grace, became the Patriarch of the monastic life in the West.—543.

25.—Annunciation of the M. B. Virgin.

31.—St. Benjamin, Martyr.—424.

Note.—Friday after the fourth Sunday in Lent,

Commemoration of the Most Precious Blood of our Lord.

Friday in Passion Week, Commemoration of the Seven Dolors of the M. B. Virgin.—15th century.

APRIL.

Consecrated to the Mysteries of our Redemption.

1.—St. Hugh, Bp. of Grenoble, Confessor.—1132.

2.—St. Francis of Paula, Founder of the Order of Minims.—1508.

3.—St. Richard, Bp.—1253.

4.—St. Isidore, Bp. and Dr.—636.

5.—St. Vincent Ferrer. This saint conceived from his earliest years, a most tender devotion towards the M. B. Virgin. While yet a child, he fasted frequently and passed considerable time every day in holy prayer.—1419.

6.—St. Celestine, P. and C.—432.

7.—St. Aphraates, Anchoret.—4th century.

11.—St. Leo the Great, Pope and Dr.—461.

12.—St. Julius, Pope.—352.

13.—St. Hermenegild, King and Martyr.—586.

19.—St. Elphege, Abp. of Canterbury, M.—1012.

20.—St. Agnes of Monte Pulciano, of the Order of St. Dominic. She consecrated herself to God at the age of nine years. She is renowned throughout the Church for her miracles, prophecies, and astonishing austerities.—1317.

21.—St. Anselm, Abp. of Canterbury and Dr.—1109.

23.—St. George, M., Patron of England and of military men.—303.

24.—St. Fidelis, M. In his studies, he was the model of his school-fellows.—1622.

25.—St. Mark, Evangelist.—64.

26.—St. Marcellinus, Pope and Martyr.—304.

30.—St. Catharine of Sienna, Virgin. She bound herself by vow, while yet a child, to a life of virginal chastity, was greatly renowned for her numberless virtues, and above all, for her admirable purity, had frequent colloquies with Jesus, and merited to be called to the participation of His wounds and dolors. —1380.

Note.—The third Sunday after Easter, Feast of the Patronage of St. Joseph.—1847.

MAY.

Consecrated to the Most Blessed Virgin.—See page 309.

1.—SS. Philip, and James the Less, Apostles.—87-63.

2.—St. Athanasius, Bp. and Dr.—373.

3.—The Finding of the Holy Cross.—326.

4.—St. Monica. The model of Christian mothers.—387.

5.—St. Pius V., Pope and Confessor.—1572.

7.—St. Stanislas, Bp. and M.—1568.

8.—The Apparition of St. Michael, the Archangel. —492.

9.—St. Gregory Nazianzen, Bp. and Dr. of the Church. In his youth he contracted a saintly friendship with the great St. Basil, and both sought to render it eternal, by mutually exciting each other to the practice of virtue. At Athens, where they studied, they knew but two streets, one leading to the church and the other, to the school. They both became holy Bishops and eminent Doctors of the Church, and remained to the end of their lives perfect models of true Christian friends.—389.

10.—St. Antoninus, Abp. of Florence. From the age of ten, when not at school or at home, his parents were certain to find him in the church.—1459.

16.—St. Simon Stock, who instituted the Confraternity of the Scapular of the Most Blessed Virgin.—1265.

17.—St. Pascal, religious of the Order of St. Francis, whose simplicity, piety, and obedience, God rewarded by the most signal favors.—1592.

18.—St. Venantius.—At the early age of fifteen, he teminated by a glorious martyrdom, the combats which he had sustained for Jesus Christ.—250.

19.—St. Dunstan, Abp. of Canterbury.—988.

20.—St. Bernardine of Sienna. During his youth, he was much renowned for his modesty, meekness, humility, angelic purity, and tender devotion towards the Most Blessed Virgin. When the conversation became too free in recreation, it was immediately dropped at his appearance with a "Hush! here comes Bernardine." At the age of twenty, he embraced the religious life and became a great apostle.—1444.

22.—St. John Nepomucene, Martyr. He preferred to undergo the most excruciating tortures and even death itself, rather than violate the secret of Confession.—1383.

24.—The M. B. V. as Help of Christians.—1814.

25.—St. Gregory VII., Pope and Confessor.--1085.

26.—St. Philip Neri, Founder of the Congregation of the Oratory. He merited, at the tender age of five years, the surname of Good, on account of his perfect obedience and profound respect for his parents. He esteemed and practised the holy virtue of purity in so high a degree, that all who had the happiness to converse with him, felt themselves interiorly incited to follow his example.—1595.

St. Augustine, Bp. and Apostle of England.—604.

27.—St. Magdalen of Pazzi, Virgin. From her early chilhood, she was consumed with the most ardent desire to receive the holy Communion, and on account of her burning love for our divine Lord, she

merited to be laden with His choicest favors.—1607.
—Venerable Bede.—735.

29.—St. Cyril, M. While yet a child, he glorified God by martyrdom.—3rd Century.

30.—St. Ferdinand, King of Castile.—1252.

JUNE.

Consecrated to the Sacred Heart of Jesus.—See page 269.

4.—St. Francis Caracciolo. While yet a mere child his love of penance, and tender devotion to the Most Blessed Virgin, opened to him the road of perfection; as soon as able, he recited daily the Little Office and the Rosary in her honor; he also fasted every Saturday with the same intention.—1608.

5.—St. Boniface, Apostle of Germany, Bp. and M.—755.

7.—St. Robert, Abbot.—1159.

8.—St. William, Abp. of York.—1154.

9.—St. Columba, styled the Apostle of the Picts. From his earliest years, he esteemed that alone which tended to increase divine love in his heart. He became one of the most celebrated patriarchs of the monastic life in the West; founded the famous monastery of Iona,—a fruitful nursery which sent out numerous Apostles to evangelize the North of Europe.—597.

10.—St. Margaret, Queen of Scotland, distinguished for her love of poverty.—1093.

11.—St. Barnabas, Apostle.—60.

13.—*Opening of the Novena in honor of St. Aloysius Gonzaga.*

13.—St. Anthony of Padua. At the age of fifteen, fearing the contagion of the world, he renounced it for ever. He cherished a particular devotion towards the Blessed Virgin, whose name, he was accustomed

to say, is sweeter to the palate than honey, more grateful to the ear than the strains of music, and more delectable to the heart than the purest joy.—1231.

14.—St. Basil the Great, Bp. and Dr. of the Church.—379.

15.—St. Bernard of Menthon. In his tender years, he was an accomplished model of innocence, penance, and application to study.—1008.

16.—St. John Francis Regis. He exercised an apostolic zeal even before leaving college, and converted many of his school-mates by his advices and good examples. His serious application to study did not, in the least, diminish his ardent piety; and his reputation for sanctity spreading abroad, he was pointed out as the *Angel of the college*.—1640.

19.—St. Juliana Falconieri, V. The first words she learned to pronounce, were the sacred names of Jesus and Mary; so great was her horror of sin that the very name of it made her tremble with fright.—1340.

21.—St. Aloysius Gonzaga.—1591. *See p.* 341.

22.—St. Paulinus, Bp. of Nola. Through charity for his neighbor, he voluntarily became a slave, in order to ransom a captive, whom he restored to his afflicted mother.—431.

St. Alban, Protomartyr of Great Britain.—303.

24:—Nativity of St. John the Baptist.

27.—St. Ladislas, King of Hungary, who, in the midst of worldly grandeur, excited the admiration of all by his modesty, chastity, piety, and particularly by his tender love and charity for the poor.—1095.

29.—SS. Peter and Paul, Apostles.—67.

Friday after the octave of Corpus Christi, the Feast of the Sacred Heart of Jesus.—17th ceatury. *See page* 269.

JULY.

Consecrated to the Precious Blood.

2.—VISITATION OF THE BLESSED VIRGIN MARY.

4.—St. Odo, Abp. of Canterbury, whose great delight, when quite young, was to visit churches and there pass his time in prayer before the Most Blessed Sacrament.—961.

6.—St. Palladius, Apostle of the Scots.—450.

8.—St. Elizabeth, Queen of Portugal.—1336.

10.—St. Felicitas and her seven sons, MM.—158.

14.—St. Bonaventure, Bp. and Dr. of the Church, surnamed the *Seraphic Doctor*. He passed his youth in perfect innocence. Having a sovereign horror of idleness, he employed all his time in prayer and study, for which reason he became so great a saint and so great a light of the Church.—1274.

15.—St. Henry, Emperor.—1024.

16.—OUR LADY OF MOUNT CARMEL.—16th century.

18.—St. Frederic, Bp. and Martyr.—830.

St. Symphorosa and her seven sons, Martyrs.—120. —St. Camillus of Lellis, Confessor, who shares, with —St. Vincent of Paul and St. Jerome Æmilian, the special patronage of good works, and the most excellent of all, that of preparing the sick for a happy death.—1614.

19.—St Vincent of Paul, Founder of the Lazarists and the Sisters of Charity,—styled the *Father of the Poor*. He performed so many good works, that his name has become synonymous with charity. It is under his patronage that so many young men associate together for the purpose of assisting the poor, visiting the sick, consoling the afflicted, and spreading far and near the good odor of Jesus Christ.—1660.

20.—St. Jerome Æmilian, Founder of Orphanages. 1537.

22.—St. Mary Magdalen.—67.
25.—St. James the Great, Apostle.—44.
26.—St. Anne, Mother of the Blessed Virgin.—
31.—St. Ignatius Loyola, Founder of an Order for the propagation and defence of our holy faith, and for the education of youth. There is not a country that does not bear upon it some record of the heroic zeal which had its origin in the heart of the valiant defender of Pampeluna. The bones of the Jesuit martyrs are to be found in all lands, from the shores of the St. Lawrence to the great wall of China; and the indefatigable Society of Jesus is to-day doing its noble work with all the devotedness which characterized the first century of its existence.—1556.

The first Sunday of July, Feast of the Precious Blood.

AUGUST.

Consecrated to the Sacred Heart of Mary.

2.—Our Lady of the Holy Angels.—13th century.
—St. Alphonsus Liguori, Bp. C. In the midst of the brilliant success that attended his studies, he was a model of humility and fidelity to his devotional exercises. He approached the holy Table every week, fasted frequently, and made annually a spiritual retreat. Having bade adieu to the honors of the world, he converted a great number of persons by his zeal, science, and sanctity. He recommended frequent Communion and a daily visit to the Blessed Sacrament as the most efficacious means of returning to God. The distinguishing feature of his life, was a tender and filial devotion towards the M. B. V. —1787.

4.—St. Dominic, Founder of the Dominican Order.

In his childhood, his fervor was so great, that he frequently exchanged his soft bed for the hard floor. He was mild, amiable, and condescending towards all. While student at the University, he sold his books and offered to become a Moorish slave, in order to relieve and comfort the poor suffering members of Jesus Christ. His tender love towards Mary, inspired him with the holy devotion of the Rosary.—1221.

5.—Dedication of St. Mary *ad Nives*, in commemoration of a fall of snow, which took place at Rome in the month of August,—lively figure of innocence preserved amidst the glowing ardor of youth.—366.

6.—Transfiguration of our Lord.—*Opening of the Novena in honor of the Assumption of the B. V. Mary.*

10.—St. Lawrence, Deacon and Martyr.—258.

11.—St. Philomena, V. M. By many great miracles, she has, in this 19th century, proved the efficacy of her intercession with God.—4th century.

12.—St. Clare, V. Abs., Foundress of the Poor Clares, spent her youth in admirable innocence; she was mild, truthful, obedient, and ever ready to perform the devotions prescribed by her virtuous mother.—1253.

15.—ASSUMPTION OF THE MOST BLESSED VIRGIN.

16.—St. Roch. From the early age of five years, he practised the greatest austerities. Throughout life he was noted for his extraordinary charity towards the necessitous and those afflicted with any malady. He is particularly invoked in time of plague.—1327.

—St. Hyacinth, of the Order of St. Dominic, styled the Apostle of the North.—1257.

20.—St. Bernard, Abt. and Dr. of the Church. It is related in his life, that to conquer the enemy of the angelic virtue, he, on one occasion, rolled himself among thorns, and on an other, plunged himself into a frozen pond, and resolutely stayed there till

the impure fire was extinguished. In his twenty-second year, he forsook the world and buried himself in the solitude of a cloister, where he soon became noted for his austerities, virtues, and miracles.—1153.

21.—St. Jane Frances de Chantal, Foundress of the Order of the Visitation. Her whole life was a tissue of the most exalted virtues, particularly humility, patience, charity, and obedience.—1641.

24.—St. Bartholomew, Apostle.—73.

25.—St. Louis, King of France. His virtuous mother often said to him: "God knows, my son, how dear you are to me; yet, I would rather see you fall dead at my feet, than to hear that you had committed a mortal sin." This pious thought was ever present to his mind; he declared during his Egyptian expedition, that he preferred to be covered a thousand times with the most hideous leprosy, rather than sully his soul with one mortal sin. To the heroic virtues of the saint, he united the intrepidity of the warrior, the dignity of the monarch, and the wisdom of the legislator.—1270.

27.—St. Joseph Calasanctius.—In his tender age, he was wont to gather round him his juvenile companions, to teach them their prayers and the mysteries of our faith,—thus giving an earnest of the zeal which already consumed his heart, and which he subsequently displayed in founding an Order for the Christian education of children.—1648.

28.—St. Augustine, Bishop and Doctor.—430.

30.—*Opening of the Novena in honor of the Nativity of the Most Blessed Virgin.*

—St. Rose of Lima, V.—the first saint of American birth yet canonized by the Church. At the age of five years, she heroically consecrated herself to God by a vow of perpetual virginity, and merited to hear our Lord say to her: "Rose, be the spouse of My Heart." To a spotless innocence, she united the most austere practices of mortification and penance.—1617.

The Sunday within the Octave of the Assumption, Feast of St. Joachim, father of the Most Blessed Virgin Mary.

The Sunday after the Octave of the Assumption, Feast of the Immaculate Heart of Mary.

SEPTEMBER.

Consecrated to St. Michael, the Archangel.

1.—St. Giles, Abt., was of royal descent. He received the gifts of Heaven in such abundance, that he wrought miracles even from his childhood.—720.

8.—NATIVITY OF THE MOST BLESSED VIRGIN.

10.—St. Nicholas of Tolentino. From the age of seven, he practised great austerities; to preserve the purity of his soul, he waged an unrelenting war against his body and its inordinate inclinations. His temper was so sweet and equable, that he never betrayed the least symptom of impatience.—1308.

14.—Exaltation of the Holy Cross.—629.

16.—St. Cyprian, Bishop.—258.

—The Blessed Imelda, Virgin. At the age of eleven she received, for the first time, the Most Blessed Sacrament, and being unable to endure the intense ardor of her charity for her Lord, fell a happy victim to divine love.—1333.

18.—St. Joseph of Cupertino. In his childhood, he delighted to spend hours in saying the Rosary and the Litany of the Most Blessed Virgin.—1663.

20.—St. Eustachius and Companions, MM.—120.

21.—St. Matthew, Apostle and Evangelist.—90.

22.—St. Thomas of Villanova. From his tenderest youth, he manifested that unbounded love for the poor, which caused him to be surnamed the Almoner.—1555.

24.—St. Pacificus. In early age, his greatest

pastime was to erect little altars, to adorn them with pictures, and spend hours before them in prayer. He was so regular in attending school, and so diligent in his studies, that his masters pointed him out as an accomplished model of piety, docility, and application to his scholastic duties.—1721.

29.—St. MICHAEL, ARCHANGEL.—5th century.

30.—St. Jerome, Doctor. To triumph over the temptations with which he was violently assailed, he ardently applied himself to study, and soon became one of the most brilliant lights of the Church.—420.

The Sunday within the Octave of the Nativity of the M. B. V., Feast of the Holy Name of Mary, 17th century; the following Sunday, Feast of the Seven Dolors, 19th century.

OCTOBER.

Consecrated to the Holy Angels.

1.—St. Remigius, Bishop, was destined by God to be the Apostle of the Franks.—533.

2.—GUARDIAN ANGELS.—*See page* 329.

—St. Thomas, Bishop of Hereford. While yet a student, he happened one day to take the prop of a neighbor's vine, to hold up his window, for which action he condemned himself to a rigorous penance during seven years.—1289.

4.—St. Francis of Assisi, Founder of the Franciscan Order. His vehement love of his crucified Lord, was recompensed by the impression of the holy *stigmata*.—1226.

6.—St. Bruno, Founder of the Order of the Carthusians,—1101.

7.—St. Mark, Pope and Confessor.—336.

8.—St. Bridget, Widow.—1373.

our Lord appeared to him clothed in that garment, and was pleased thus to recompense his charity for the poor.—400.

13. -St. Stanislas Kostka.—1568.—*See p.* 342.

15.—St. Leopold, Duke of Austria.—1136.

—St. Gertrude, V., manifested from her infancy a vehement love for Jesus in the adorable Sacrament, and for the Most B. Virgin. The souls in purgatory had a great share in her charity and compassion.—1334.

16.—St. Edmund, Abp. of Canterbury, practised from his tenderest youth the greatest austerities, in order to preserve the holy virtue of purity. In the midst of his most profound studies, he frequently breathed forth ardent ejaculations to God. How desirous soever he appeared to advance in learning, his zeal to become a saint, was incomparably greater.—1242.

19.—St. Elizabeth of Hungary in the midst of courtly pageantry, was always pious, humble, chaste, and a fond mother of the poor.—1231.

20.—St. Edmund, King of England and Martyr.—870.

21.—PRESENTATION OF THE MOST B. V. MARY. On this festival, the Church commemorates the consecration which Mary made of herself to God, when scarcely three years old.—9th century.

St. Columbanus, Abt., styled the Father of Missions.—615.

22.—St. Cecilia, V. M. Though her parents had not embraced the faith, yet from the very dawn of reason, she opened her heart to the truths of Christianity. She always carried the Gospel with her, to meditate on the sublime truths and divine maxims therein contained. Musicians have chosen her for their patroness, because, when singing the praises of God, she usually united the harmony of an instrument to the melody of her voice.—230.

25.—St. Catharine, V. M. From her uncommon

erudition and the extraordinary piety with which she seasoned her learning, she is regarded as the patroness of Christian scholars.—307.

27.—St. Virgil, Bp.—784.

28.—*Opening of the Novena in honor of the Immaculate Conception.*

30.—St. Andrew, Apostle.—69.

DECEMBER.

Consecrated to the Immaculate Conception.

3.—St. Francis Xavier, Apostle of the Indies. He was converted by St. Ignatius, who frequently repeated to him the words of the Gospel: *What will it profit a man to gain the whole world, if he lose his own soul?* Inflamed with a burning desire to spread the name of Christ, he crossed the seas, braved all dangers, and planted the faith in the Indies and in the clustering islands of Japan. He baptized nearly 1,200,000 idolaters, left adorers of the true God in more than thirty kingdoms, and, in the 46th year of his age, expired in view of the Chinese empire where he ardently hoped to sow the seed of Christianity. He is the patron of the admirable Association for the Propagation of the Faith.—1552.

6.—St. Nicholas, Bp. of Myra. He is the patron of children, not only because he made their instruction an essential part of his pastoral care, but chiefly because he always persevered in the virtuous ways of his youth.—326.

7.—St. Ambrose, Bp. and Dr. Even in his youth, though enveloped in the darkness of heathenism, he always entertained a particular affection for the virtue of purity.—397.

8.—Immaculate Conception of the M. B. V.

10.—St. Eulalia, V. At the age of twelve, she

suffered the most cruel torments for the name of Jesus Christ.—4th century.

13.—St. Lucy, V. M.—303.

16.—*Opening of the Novena in honor of the birth of our Lord.*—Commemoration of the three children, Azarias, Ananias, and Misael, who were miraculously preserved in the fiery furnace.

17.—St. Lazarus, B. M.—1st century.

18.—Expectation of the M. B. V.—17th century.

21.—St. Thomas, Apostle.—73.

25.—NATIVITY OF OUR LORD JESUS CHRIST.

26.—St. Stephen, Protomartyr.—33.

27.—St. John, Apostle and Evangelist, whose spotless virginity merited him the ineffable happiness of reclining on the Savior's bosom. On Calvary, he was given to Mary as her son, and after the Resurrection, he was the first to recognize his divine Master, thus verifying the words: *Blessed are the clean of heart, for they shall see God.*—100.

28.—The Holy Innocents. They were the first to shed their blood for their new-born Savior.

29.—St. Thomas, M., Abp. of Canterbury. From his tenderest youth, he was so veracious that he preferred blame, disgrace, and even punishment sooner than dissemble the truth. His equanimity of mind, conspicuous talents, and other amiable qualities, made him a universal favorite. As Primate of England, he was the generous and compassionate father of the indigent, and the unflinching champion of the Church, in defending whose liberties, he carried off the palm of martyrdom.—1176.

FEASTS & FASTS THROUGHOUT THE YEAR.

HOLYDAYS OF OBLIGATION

In the Ecclesiastical Province of Quebec.

All Sundays in the year.—The Circumcision of our Lord.—The Epiphany.—The Annunciation of the Blessed Virgin. *—The Ascension.—Corpus Christi. The Feast of SS. Peter and Paul.—All Saints.—The Immaculate Conception of the Blessed Virgin Mary.—The Nativity of our Lord.

N. B.—1. The Annunciation of the B. V Mary, Corpus Christi, and SS. Peter and Paul, are not of obligation in Upper Canada.

2. In the United States, all the above-mentioned festivals, except the Feasts of SS. Peter and Paul, and the Immaculate Conception of the B. V. Mary, are holydays of obligation.

3. In the dioceses of New Orleans, St. Louis, Mobile, Dubuque, Little Rock. and Chicago, the Circumcision, Epiphany, Annunciation, and Corpus Christi, are not festivals of obligation.

FAST-DAYS.

The Ember-days, which occur four times in the year, viz.: the Wednesday, Friday, and Saturday, 1st, immediately after the first Sunday in Lent; 2nd, in Whitsun-week; 3rd, immediately after the 14th of

* When the Feast of the Annunciation is transferred, it ceases to be of obligation.

September; 4th, immediately after the third Sunday of Advent.—Every day in Lent, Sundays excepted. Every Wednesday and Friday of Advent.—The Vigil of Whitsunday, of the Feast of SS. Peter and Paul, of the Assumption, of All Saints, and of Christmas.

N. B.—1. When a fast-day falls upon a Sunday, it is kept on the preceding Saturday. Fasting consists in abstaining from flesh-meat, and eating but one full meal in the day, and that not before noon. Besides this, a collation, or about the one-fourth of a meal, is allowed in the evening. All who have completed their twenty-first year, are obliged to observe the fasts of the Church, unless exempted for some legitimate cause.

2. In the United States, the above-mentioned days, except the Wednesdays of Advent, and the Vigil of the Feast of SS. Peter and Paul, are also days of fasting.

3. In the dioceses of New Orleans, St. Louis, &c., as above-mentioned, the Friday of the Ember-days is the only Friday in Advent on which there is an obligation to fast.

DAYS OF ABSTINENCE.

The Ember-days. Every Friday in the year, except when Christmas falls on that day. The Vigils on which a fast is commanded. Ash-Wednesday and the three following days. Every Wednesday, Friday, and Saturday of the first five weeks of Lent. Palm-Sunday and the six days of Holy Week. Every Wednesday and Friday in Advent.

In the United States, abstinence is not obligatory on the Wednesdays in Advent.

N. B.—A day of abstinence, is that on which we are not allowed to eat flesh-meat. All who have attained the age of reason, are obliged to observe the abstinence commanded by the Church.

By dispensation, the use of flesh-meat is allowed: 1st, on all the Sundays of Lent, except Palm-Sunday; 2nd, on all the Mondays, Tuesdays, and Thursdays in the 1st, 2nd, 3rd, 4th, and 5th weeks of Lent, on condition that flesh-meat be used at one meal only, and that fish and flesh be not used at the same meal; 3rd, on all Saturdays throughout the year, except those of Lent and others to which a fast of obligation is attached; 4th, on St. Mark's day, unless it should fall on a Friday, and on the three Rogation-days.

Lay Baptism.

PROVIDED an infant is in danger of dying before a priest can be procured, any other person, whether man, woman, or child, may baptize it in the following manner:

Whilst pouring common water on the head or face of the infant, pronounce the words, "I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost. Amen."

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RULE OF LIFE

FOR YOUNG PERSONS, WHO DESIRE TO LIVE VIRTUOUSLY IN THE WORLD.

Religious Duties.

1. When you awake in the morning, offer to God your heart with all its sentiments and affections; beg His grace to pass the day in His holy love, and without offending Him. When you are dressed, kneel down and say your morning prayers. Avoid precipitation, taking an unbecoming posture, or entertaining voluntary distractions. After accomplishing this first and most important duty, read a few pages of the *Imitation of Christ*, the *Spiritual Combat*, *Think well On't*, or of some other book designated for this purpose by your confessor; occasionally intermit your reading, to reflect upon the thoughts that may make an impression upon you.

2. If possible, assist every day at the holy Sacrifice of the Mass. On Sundays and holydays, attend the parochial Mass, and Vespers; if you cannot comply with the latter, supply the omission by prayer and spiritual reading.

3. Recite attentively, and not through habit, the prayers before and after meals; be particular never to omit, through negligence or pusillanimity, this important duty.

4. Set apart some moments every day to recite, at least, one decade of beads; and when you have the leisure, say the whole chaplet.

5. If the evening prayers are not said in community by the family, retire to your bedroom, and

fulfil with attention and devotion this last of the day's duties. After prayer, read, at least a part of the subject upon which you intend to meditate next morning. From this moment until you fall asleep. repass in your mind some holy thoughts, say some ejaculations, and place yourself under the maternal protection of the Most Blessed Virgin by devoutly repeating the *Hail Mary*.

6. Never discontinue the pious habits contracted in youth. Make it an inviolable obligation, always to have with you your scapular and beads; when lost or unfit for use, procure others without delay.

7. Become a member of some pious association; as, the Archconfraternity of the Most Blessed Virgin, of St. Joseph; the Conference of St. Vincent of Paul, &c., and endeavor exactly to fulfil the obligations it imposes. Be a zealous promoter of the admirable and pre-eminently Catholic works,—the Holy Childhood and the Propagation of the Faith.

8. Frequently approach the tribunal of reconciliation; do so without delay when you have the misfortune to commit any grievous fault. In your preparation for Confession, examine yourself on your fidelity to your regulation; if you remark any negligence, be not discouraged, but spur yourself on to a stricter observance, by taking a strong and effective resolution.

9. Communicate as frequently as possible; in this, as well as in every thing else relating to your spiritual welfare, be guided by the advice of an enlightened director. Be particular not to omit so holy, so august, and so sanctifying an action on the festivals of the Most Blessed Virgin. Prepare yourself the eve, by practising some mortifications, saying your beads, giving alms, and by making acts of faith, love, contrition, humility, hope, and gratitude. Spend the day on which you have the happiness to communicate, in great collectedness; withdraw from

dissipating companions, and make a fervent visit to the Most Blessed Sacrament.

10. Every year, set apart two or three days, to make a spiritual retreat.

Family and Social duties.

1. Be penetrated with filial respect for your father and mother. Endeavor always to be a subject of joy and consolation for them; show a great deference for their counsels; yield prompt obedience in all that is consistent with the law of God.

2. Never throw the slightest blame upon their conduct; if reprehensible, leave it to the judgment of God, and ardently pray for their eternal salvation.

3. Make the family circle your special delight, and the domestic hearth your place of predilection. Consider the society of your father and mother, brothers and sisters, as being the most suitable, agreeable, and advantageous.

4. Live in sweet and inviolable harmony with your brothers and sisters; edify them on all occasions; if you are older than they, gently instil into their minds true sentiments of piety, and encourage them by your counsels and example to advance in the path of virtue.

5. Never violate the rules of Christian politeness; be mild, affable, and complacent towards all with whom you have intercourse.

6. Be reserved with strangers. Link friendship only with persons of regular conduct and well-known piety. Shun the company of those whose conversation is of a loose tenor, who permit themselves to utter unseemly words, or who profess principles but little in accordance with the maxims of the Gospel.

7. Bear patiently the failings and imperfections

of others. Be kind and liberal to the poor, devoted and compassionate towards the sick.

8. In conversation, guard against slander and calumny,—those marks of weak, ignoble minds. Avoid disputes; do not cling too tenaciously to your own opinions.

9. Be not sullen, gloomy, or melancholy. Avoid that stern rigidity which condemns even harmless amusements and innocent recreations; be austere towards yourself, but mild and affable towards others. Cultivate sweetness of temper and amiability of disposition; be pleasant and convivial in society; truthful in your words, just and upright in all your dealings.

10. Be not the obsequious slave of the world. Do not allow yourself to be lulled into a false security by its vain applauses. When the duties of religion or the precepts of the Church are in question, be firm and uncompromising; in all the rest, be compliant and condescending.

Duties relating to the employment of time.

1. Fix a regular hour for rising. Habituate yourself to retire early in the evening, and to rise betimes in the morning.

2. Draft up a regulation for the distribution of your time, and punctually follow it. Never be guided in your actions by your natural bent or passing whims, but by the prescriptions of duty and the dictates of reason.

3. Fill up your vacant hours so as never to be unoccupied; idleness is the mother of vice. Remember that time is the treasure with which we are to purchase eternity.

4. Never read a *Periodical* or a *Newspaper* of a doubtful tone of morality, still less one that unblushingly sets forth licentiousness and depravity. Reject

publications that are tainted with heresy or irreligion. Read those books only that are well approved, or that are judged by competent and conscientious persons, worthy of perusal. Bad books are the bane of society and the ruin of souls. Avoid light reading; time is too precious to be spent on trifles; once lost, it is irrecoverable.

5. Decline invitations to parties, when too frequently tendered; always conduct yourself with moderation and reserve, yet with cheerfulness and urbanity.

6. Make it a stringent duty to refrain from the theatre; nothing can be more prejudicial to virtue than the licentious and voluptuous scenes that are there so often and so wantonly represented.

7. Be active and persevering in all your undertakings. Discharge the duties of your employment with diligence and fidelity.

8. Offer to God your pains and consolations, difficulties and successes, labors and relaxations.

9. When alone, recall to mind the presence of God. Remember the words of the Royal Prophet: *Thou hast understood my thoughts afar off, and Thou hast foreseen all my ways. Whither shall I go from Thy spirit? or whither shall I flee from Thy face? If I ascend into Heaven, Thou art there; if I descend into hell, Thou art present: if I take my wings early in the morning, and dwell in the uttermost parts of the sea, even there also shall Thy hand lead me.* Psalm CXXXVIII., 3-9.

SUBJECTS FOR DAILY MEDITATION.

Remember, Christian soul, that thou hast this day, and every day of thy life,—

God to glorify,
Jesus to imitate,

The angels and saints to invoke,
A soul to save,
A body to mortify,
Sins to expiate,
Virtues to acquire,

Hell to avoid,
Heaven to gain,
Eternity to prepare for,
Time to profit of,
Neighbors to edify,
The world to despise,
Devils to combat,
Passions to subdue,
Death perhaps to suffer, and
Judgment to undergo.

A NECESSARY MEMENTO.

A God, a moment, an eternity. A God that sees me, a moment that escapes me, an eternity that awaits me. O God! O moment! O eternity! Eternity in Heaven, or eternity in hell,—what an alternative! O Heaven! O hell! If I do not think of this, I am the most unfortunate of men; if I think of it without striving to avoid hell and merit Heaven, an infinite, a never-ending despair will be my fate for all eternity. What a crime!... what blindness!... what folly!... what despair!...

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MORNING DEVOTIONS.

According to the counsel of the Wise Man, anticipate the rising of the sun, in rendering to God your tribute of prayer and homage. *From early in the morning, Lord,* says the royal Prophet, *I shall present myself before Thee.* Our Lord Himself, has consecrated, by His divine example, this generous practice; at day-break, He was accustomed to retire to some solitary spot, in order to pour forth the morning breathings of His soul.

Every consideration prescribes this duty, and commands this practice. Who grants you the day that you are commencing? Is it not God? What more just and reasonable than that you should thank Him for this favor, and offer it to Him! Do you know what accidents, what trials, and what temptations await you? Is it not, therefore, prudent to invoke the Supreme Arbiter of events, the Dispenser of graces, and the Author of all gifts? We are so weak! Our existence is so frail! Life is sown with so many snares, bitter sorrows, and reverses! God is so good and merciful! He is always nigh to them who invoke Him.

Say, therefore, your morning prayers faithfully and fervently. There is no duty of greater importance, none that exercises a more direct and decided influence upon the character of the day. When you are to say them in private, devote to that purpose your first free moments, lest you should not afterwards find time to accomplish so sacred a duty. Always recite the same formula: this is the surest

means to avoid distractions and inconstancy. Offer to God all that may occur to you during the day. This general offering will supply the want of intention in the detail of your actions, and will render them meritorious. Say with David: *I am Thine, save Thou me. Keep me as the apple of Thy eye, protect me under the shadow of Thy wings, and lead me into the path of Thy commandments.* Perhaps the day that you are just commencing will be the last that you will spend on this earth. What a powerful motive to induce you to sanctify it by the morning sacrifice!

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MORNING PRAYERS.

✠ In the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

When you are dressed, kneel down, and say the following prayers:

O MY GOD! I adore and love Thee with all my heart. I return Thee thanks for the innumerable favors and benefits which I have received from Thy infinite goodness and mercy, especially for having preserved me last night.

O my God! who art worthy to be loved above all things, I am sorry for having offended Thee; grant that I may spend this day well, and rather die than commit any mortal sin.

O my God! I offer all my actions of this day to Thee: grant, I beseech Thee, that whatever I do this day may be acceptable to Thee; and vouchsafe to direct all to Thy honor and glory.

O holy Virgin! I put myself under thy protection, and beg the help of thy prayers.

O my good Angel! be thou also my protector, and pray to God for me, that I may do His holy will in all things.

THE LORD'S PRAYER.

OUR Father, who art in heaven! hallowed be Thy name; Thy kingdom come; Thy will be done on earth, as it is in heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive them who trespass against us; and lead us not into temptation; but deliver us from evil. *Amen.*

THE ANGELIC SALUTATION.

HAIL, Mary, full of grace! the Lord is with thee; blessed art thou among women, and blessed is the fruit of thy womb, Jesus. Holy Mary, mother of God! pray for us sinners, now and at the hour of our death. *Amen.*

THE APOSTLES' CREED.

I BELIEVE in God, the Father Almighty, Creator of heaven and earth; and in Jesus Christ, His only Son, our

Lord, who was conceived by the Holy Ghost, born of the Virgin Mary; He suffered under Pontius Pilate, was crucified, died, and was buried; He descended into hell; the third day He rose again from the dead; He ascended into heaven, where He sitteth at the right hand of God, the Father Almighty; from thence He shall come to judge the living and the dead. I believe in the Holy Ghost; the holy Catholic Church; the communion of Saints; the forgiveness of sins, the resurrection of the body, and life everlasting. *Amen.*

THE CONFITEOR.

I CONFESS to Almighty God, to the blessed Mary, ever Virgin, to blessed Michael the Archangel, to blessed John the Baptist, to the holy Apostles, Peter and Paul, to all the Saints, and to you, Father, that I have sinned exceedingly in thought, word, deed, and omission, through my fault, through my fault, through my most grievous fault. Therefore, I beseech the blessed Mary ever Virgin, blessed Michael the Archangel, blessed John the Baptist, the holy Apostles, Peter and Paul, all the

Saints, and you, Father, to pray to the Lord our God for me.

May the Almighty God have mercy on me, forgive me my sins, and bring me to everlasting life! *Amen.*

May the Almighty and Merciful Lord grant me pardon, absolution, and remission of all my sins. *Amen.*

ACT OF FAITH.

O MY God, I firmly believe in one God, in three Divine Persons, the Father, the Son, and the Holy Ghost; I believe in Jesus Christ, the true and only Son of God, who was born of the Virgin Mary, and died on the cross for our salvation; I also believe all the sacred truths the Catholic Church believes and teaches, because Thou hast revealed them, who canst neither deceive nor be deceived.

ACT OF HOPE.

O MY God! relying upon Thy goodness and promises, I hope to obtain pardon for my sins, grace to serve Thee in this world, and life everlasting, through the merits of Jesus Christ, my Lord and Redeemer.

ACT OF LOVE.

O MY God! I love Thee above all things, with my whole heart and soul, because Thou art infinitely worthy of love; I love also my neighbor as myself, for the love of Thee; I forgive all who have injured me, and ask pardon of all whom I have injured.

ACT OF CONTRITION.

O MY God! I am most heartily sorry for all my sins, and I detest them above all things from the bottom of my heart, because they displease Thee, my God! who art most deserving of all my love for Thy most amiable and adorable perfection. I firmly purpose, by Thy holy grace, never more to offend Thee, to confess my sins, and to amend my life.

Litany of the Most Holy Name of Jesus.*

KYRIE eleison.	LORD, have mercy on us.
Christe eleison.	Christ, have mercy on us.
Kyrie eleison.	Lord, have mercy on us.
Jesu audi nos.	Jesus, hear us.
Jesu exaudi nos.	Jesus, graciously hear us.
Pater de cœlis Deus, miserere nobis.	God the Father of heaven, have mercy on us.
Fili Redemptor mundi Deus, mis.	God the Son, Redeemer of the world,
Spiritus Sancte Deus,	God the Holy Ghost,
Sancta Trinitas unus Deus,	Holy Trinity, one God,
Jesu, Fili Dei vivi,	Jesus, Son of the living God,
Jesu, splendor Patris,	Jesus, splendor of the Father,
Jesu, candor lucis æternæ,	Jesus, brightness of eternal light,
Jesu, Rex gloriæ,	Jesus, King of glory,
Jesu, sol justitiæ,	Jesus, the sun of justice,
Jesu, Fili Mariæ Virginis,	Jesus, the Son of the Virgin Mary,

Miserere nobis. Have mercy on us.

* Approved by a Decree of the Sacred Congregation of Rites, Aug. 21, 1863.

Jesu, amabilis,		Jesus, most amiable,
Jesu, admirabilis,		Jesus, most admirable,
Jesu, Deus fortis,		Jesus, the mighty God,
Jesu, Pater futuri sæculi,		Jesus, Father of the world to come,
Jesu, magni consilii Angele,		Jesus, Angel of the great council,
Jesu, potentissime,		Jesus, most powerful,
Jesu, patientissime,		Jesus, most patient,
Jesu, obedientissime,		Jesus, most obedient,
Jesu, mitis et humilis corde,		Jesus, meek and humble of heart,
Jesu, amator castitatis,	Miserere nobis.	Jesus, lover of chastity,
Jesu, amator noster,		Jesus, lover of mankind,
Jesu, Deus pacis,		Jesus, God of peace,
Jesu, auctor vitæ,		Jesus, author of life,
Jesu, exemplar virtutum,		Jesus, model of virtues,
Jesu, zelator animarum,		Jesus, zealous for souls,
Jesu, Deus noster,		Jesus, our God,
Jesu, refugium nostrum,		Jesus, our refuge,
Jesu, pater pauperum,		Jesus, father of the poor,
Jesu, thesaurus fidelium,		Jesus, treasure of the faithful,
Jesu, bone pastor,		Jesus, good shepherd,

Have mercy on us.

Jesu, lux vera,		Jesus, true light,	
Jesu, sapientia æterna,		Jesus, eternal wisdom,	
Jesu, bonitas infinita,		Jesus, infinite goodness,	
Jesu, via et vita nostra,		Jesus, our way and our life,	
Jesu, gaudium Angelorum,		Jesus, joy of the Angels,	
Jesu, Rex Patriarcharum,	Miserere nobis.	Jesus, King of the Patriarchs,	Have mercy on us.
Jesu, Magister Apostolorum,		Jesus, Master of the Apostles,	
Jesu, Doctor Evangelistarum,		Jesus, Teacher of the Evangelists,	
Jesu, fortitudo Martyrum,		Jesus, strength of Martyrs,	
Jesu, lumen Confessorum,		Jesus, light of Confessors,	
Jesu, puritas Virginum,		Jesus, purity of Virgins,	
Jesu, corona Sanctorum omnium.		Jesus, crown of all Saints,	
Propitius esto, *parce nobis Jesu.*		Be merciful, *spare us, O Jesus.*	
Propitius esto, *exaudi nos, Jesu.*		Be merciful, *graciously hear us, O Jesus.*	
Ab omni malo, lib.,		From all evil,	
Ab omni peccato, lib.,		From all sin,	
Ab ira tua, lib.,		From all wrath,	
Ab insidiis diaboli, lib.		From the snares of the devil,	Jesus, deliv.

A spiritu fornicationis,	From the spirit of fornication,
A morte perpetua,	From everlasting death,
A neglectu inspirationum tuarum,	From neglect of Thy inspirations,
Per mysterium santæ Incarnationis tuæ,	Through the mystery of Thy holy Incarnation.
Per nativitatem tuam,	Through Thy Nativity,
Per infantiam tuam,	Through Thy infancy,
Per divinissimam vitam tuam,	Through Thy most divine life;
Per labores tuos,	Through Thy labors
Per agoniam et passionem tuam,	Through Thy agony and passion,
Per crucem et derelictionem tuam,	Through Thy cross and dereliction,
Per languores tuos.	Through Thy weariness and faintness,
Per mortem et sepulturam tuam,	Through Thy death and burial,
Per resurrectionem tuam,	Through Thy resurrection,
Per ascensionem tuam,	Through Thy ascension,
Per gaudia tua.	Through Thy joys,
Per gloriam tuam,	Through Thy glory,

Libera nos, Jesu.

Jesus, deliver us.

Agnus Dei, qui tollis peccata mundi,

Parce nobis, Jesu.

Agnus Dei, qui tollis peccata mundi,

Exaudi nos, Jesu.

Agnus Dei, qui tollis peccata mundi,

Miserere nobis, Jesu.

Jesu, audi nos.

Jesu, exaudi nos.

OREMUS.

Domine Jesu Christe, qui dixisti, "Petite, et accipietis, quærite, et invenietis; pulsate, et aperietur vobis;" quæsumus, da nobis petentibus divinissimi tui amoris affectum, ut te toto corde, ore et opere diligamus et a tua nunquam laude cessemus.

Lamb of God, who takest away the sins of the world,

Spare us, O Lord.

Lamb of God, who takest away the sins of the world,

Graciously hear us, O Lord.

Lamb of God, who takest away the sins of the world,

Have mercy on us, O Jesus.

Jesus, hear us.

Jesus, graciously hear us.

LET US PRAY.

O Lord Jesus Christ, who hast said, "Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you;" grant, we beseech Thee, to us who ask the gift of Thy divine love, that we may love Thee with our whole heart, in word and work, and never cease from showing forth Thy praise.

Sancti Nominis tui, Domine, timorem pariter et amorem fac nos habere perpetuum; quia nunquam tua gubernatione destituis, quos in soliditate tuæ dilectionis instituis. Per Dominum.

Grant, O Lord, that we may have a perpetual fear and love of Thy holy Name; for Thou never failest to direct and govern those whom Thou hast instructed in Thy true and solid love. Thro' our Lord.

ANGELUS DOMINI. *

ANGELUS Domini nuntiavit Mariæ; et concepit de Spiritu Sancto.

Ave Maria, &c.

Ecce ancilla Domini, fiat mihi secundum verbum tuum.

Ave Maria, &c.

Et Verbum caro factum est, et habitavit in nobis.

THE Angel of the Lord declared unto Mary, and she conceived of the Holy Ghost.

Hail Mary, &c.

Behold the handmaid of the Lord: be it done unto me according to Thy word.

Hail Mary, &c.

And the Word was made flesh: and dwelt among us.

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* This prayer is to be said kneeling, on weekdays, but standing, on Sundays, beginning from noon on Saturday. During Easter-time, the Antiphon *Regina cœli*, is substituted for the *Angelus*, and is always said standing.

Ave Maria, &c.

V. Ora pro nobis, Sancta Dei genitrix.

R. Ut digni efficiamur promissionibus Christi.

Hail Mary, &c.

V. Pray for us, O Holy Mother of God.

R. That we may be made worthy of the promises of Christ.

OREMUS.

GRATIAM tuam, quæsumus, Domine, mentibus nostris infunde; ut qui, Angelo nuntiante, Christi Filii tui Incarnationem cognovimus, per Passionem ejus et crucem, ad Resurrectionis gloriam perducamur. Per eumdem Christum Dominum nostrum. *Amen.*

LET US PRAY.

POUR down Thy grace into our souls, we beseech Thee, O Lord, that as we have known the incarnation of Christ Thy Son by the message of an Angel, so by His Passion and Cross, we may come to the glory of the resurrection. Through the same Christ, our Lord. *Amen.*

After the Angelus Domini, morning, noon, and night, say three times:

Glory be to the Father, and to the Son, and to the Holy Ghost. As it was in the beginning, is now, and ever shall be, world without end. *Amen.*

REGINA CŒLI.

From Holy Saturday, M., to Trinity Eve, M.

REGINA cœli lætare, Alleluia.

Quia quem meruisti portare, Alleluia.

Resurréxit, sicut dixit, Alleluia.

Ora pro nobis Deum, Alleluia.

V. Gaude et lætare, Virgo Maria, Alleluia.

R. Quia surréxit Dominus vere, Alleluia.

QUEEN of Heaven, rejoice. Alleluia.

He whom thou wast made worthy to bear. Alleluia.

Hath risen, as He said. Alleluia.

Pray for us to God. Alleluia.

V. Rejoice and be glad, O Virgin Mary. Alleluia.

R. For the Lord hath risen indeed. Alleluia.

OREMUS.

DEUS, qui, per resurrectionem Filii tui Domini nostri Jesu Christi, mundum lætificare dignatus es, præsta, quæsumus, ut per ejus genitricem Vir-

LET US PRAY.

O GOD, who thro' the resurrection of Thy Son, our Lord Jesus Christ, hast vouchsafed to make glad the whole world; grant us, we beseech Thee, that

ginem Mariam perpétuæ capiamus gaudia vitæ. Per eumdem Christum Dominum nostrum.
R. Amen.

through the intercession of the Virgin Mary, His Mother, we may attain the joys of eternal life. Through the same Christ our Lord.
R. Amen.

NIGHT PRAYERS.

✠ In the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

O ALMIGHTY and Eternal God! prostrate at the feet of Thy holy and awful majesty, I adore Thee with all possible reverence. I believe and hold for certain, all Thou hast revealed to Thy holy Church. I hope in Thy infinite goodness and mercy, and I love Thee with all my heart.

O my God! I give Thee thanks, through Jesus Christ, my only hope, for all the favors Thou hast bestowed on me, especially for creating me to Thy own image and likeness, for redeeming me with Thy Son's precious blood, for making me a Christian,

and preserving me this day. I beseech the Blessed Virgin, and all the Saints, to give Thee thanks for me, for ever and ever. *Amen.*

O my God! grant me the grace to know wherein I have offended Thee, and to have a perfect sorrow for my sins.

Here you pause a little to see what sins you may have committed against God, your neighbor, and yourself.

AGAINST GOD: Omission or negligence in the accomplishment of your exercises of piety, irreverence in Church, wilful distractions in prayer, want of intention, opposition to grace, want of confidence and resignation, murmurs, cursing, swearing, &c.

AGAINST YOUR NEIGHBOR: Rash judgments, contempt, hatred, jealousy, desire of revenge, quarrels, imprecations, calumny, detraction, bantering, false statements; injury done him in his person, goods, or reputation; bad example, scandal; want of respect, obedience, charity, zeal, and fidelity.

AGAINST YOURSELF: Vanity, fear of the world, lies; thoughts, desires, or words against purity; intemperance, anger, impatience, idle or sensual life, indolence in discharging the duties of your state.

Ask pardon for the faults you have discovered, say the Confiteor, page 5, and then, the following prayers:

Because all my sins displease Thee, O Sovereign Goodness! I am heartily sorry for having committed them; I most humbly ask pardon for them, and promise, by the help of Thy grace, not only to avoid the like faults for the future, but also to do penance for them.

I can do nothing without Thee; assist me, O Lord; destroy, by Thy merciful power, this wicked inclination, which prompts me to evil, and preserve me from all relapses.

O most holy Virgin! who hast the happiness of being the Mother of God, be mother to me; pray for me, now, and at the hour of my death.

O my good Angel! whom God has appointed to be my guardian, enlighten me, protect me, and guard me in all my actions. *Amen.*

Our Father, &c. Hail Mary, &c. I believe in God, &c. The Acts, &c., pp. 4 & 6,

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Mary, &c. I
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The Litany of Loretto.

KYRIE eleison.	LORD, have mercy on us.
Christe eleison.	Christ, have mercy on us.
Kyrie eleison.	Lord, have mercy on us.
Christe audi nos.	Christ, hear us.
Christe exaudi nos.	Christ, graciously hear us.
Pater de cœlis Deus, miserere nobis.	God the Father of heaven, have mercy on us.
Fili Redemptor mundi Deus, miserere nobis.	God the Son, Redeemer of the world, have mercy on us.
Spiritus Sancte Deus, miserere nobis.	God the Holy Ghost, have mercy on us.
Sancta Trinitas, unus Deus, miserere nobis.	Holy Trinity, one God, have mercy on us.
Sancta Maria, ora pro nobis.	Holy Mary, pray for us.
Sancta Dei genitrix,	Holy Mother of God,
Sancta Virgo virginum,	Holy Virgin of virgins,
Mater Christi,	Mother of Christ,
Mater divinæ gratiæ,	Mother of divine grace,
Mater purissima,	Mother most pure,
Mater castissima,	Mother most chaste,
Mater inviolata,	Mother inviolate,

Ora pro nobis.

Pray for us.

Mater intemerata,	Mother undefiled,	Ora pro nobis.
Mater amabilis,	Mother most amiable,	
Mater admirabilis,	Mother most admirable,	
Mater Creatoris,	Mother of our Creator,	
Mater Salvatoris,	Mother of our Savior,	
Virgo prudentissima,	Virgin most prudent,	
Virgo veneranda,	Virgin most venerable,	
Virgo prædicanda,	Virgin most renowned,	
Virgo potens,	Virgin most powerful,	
Virgo clemens,	Virgin most merciful,	
Virgo fidelis,	Virgin most faithful,	
Speculum justitiæ,	Mirror of justice,	
Sedes Sapientiæ,	Seat of wisdom,	
Causa nostræ lætitiæ,	Cause of our joy,	
Vas spirituale,	Spiritual vessel,	
Vas honorabile,	Vessel of honor,	
Vas insigne devotionis,	Vessel of singular devotion,	
Rosa Mystica,	Mystical rose,	
Turris Davidica,	Tower of David,	
Turris eburnea,	Tower of ivory,	
Domus aurea,	House of gold,	

Pray for us.

Fœderis arca,		Ark of the covenant,
Janua cœli,		Gate of heaven,
Stella matutina,		Morning star,
Salus infirmorum,		Health of the sick,
Refugium peccatorum,		Refuge of sinners,
Consolatrix afflictorum,		Comfortress of the afflicted,
Auxilium Christianorum,		Help of Christians,
Regina Angelorum,	Ora pro nobis.	Queen of Angels, Pray for us.
Regina, Patriarcharum,		Queen of Patriarchs,
Regina Prophetarum,		Queen of Prophets,
Regina Apostolorum,		Queen of Apostles,
Regina Martyrum,		Queen of Martyrs,
Regina Confessorum,		Queen of Confessors,
Regina Virginum,		Queen of Virgins,
Regina, Sanctorum omnium,		Queen of all Saints,
Regina, sine labe originali concepta,		Queen conceived without original sin,
Agnus Dei, qui tollis peccata mundi, parce nobis, Domine.		Lamb of God, who takest away the sins of the world, spare us, O Lord.

Agnus Dei, qui tollis peccata mundi, exaudi nos, Domine,

Agnus Dei, qui tollis peccata mundi, miserere nobis.

Christe audi nos.
Christe exaudi nos.

OREMUS, *page* 14.

V. Fidelium animæ, per misericordiam Dei, requiescant in pace.
R. Amen.

V. Divinum auxilium maneat semper nobiscum.
R. Amen.

Lamb of God, who takest away the sins of the world, hear us, O Lord.
Lamb of God, who takest away the sins of the world, have mercy on us.
Christ hear us.
Christ graciously hear us.

LET US PRAY, *page* 14.

V. May the souls of the faithful, through the mercy of God, rest in peace. *R.* Amen.

V. May the Divine assistance always remain with us.
R. Amen.

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PRAYER FOR THE DEAD.

DE profundis clamavi ad te, Domine: * Domine, exaudi vocem meam.

Fiant aures tuæ intendentes, * in vocem deprecationis meæ.

Si iniquitates observaveris, Domine; * Domine, quis sustinebit?

Quia apud te propitiatio est; * et propter legem tuam sustinui te, Domine.

Sustinuit anima mea in verbo ejus; * speravit anima mea in Domino.

A custodia matutina usque ad noctem; * speret Israel in Domino.

Quia apud Domi-

OUT of the depths I have cried to Thee, O Lord: Lord, hear my voice.

Let Thy ears hearken to the voice of my supplication.

If Thou, O Lord, shalt mark our iniquities, Lord, who can abide it?

For with Thee there is mercy: and by reason of Thy law, I have waited on Thee, O Lord.

My soul hath waited on His word: my soul hath hoped in the Lord.

From the morning watch even unto night, let Israel hope in the Lord.

For with the Lord

num misericordia ; * copiosa apud eum redemptio.

Et ipse redimet Israel, * ex omnibus iniquitatibus ejus.

V. Requiem æternam dona eis, Domine.

R. Et lux perpetua luceat eis.

V. Requiescant in pace.

R. Amen.

V. Domine exaudi orationem meam.

R. Et clamor meus ad te veniat.

there is mercy; and with Him plenteous redemption.

And He shall redeem Israel from all his iniquities.

V. Eternal rest give to them, O Lord.

R. And let perpetual light shine upon them.

V. May they rest in peace.

R. Amen.

V. O Lord, hear my prayer.

R. And let my cry come unto Thee.

OREMUS.

Fidelium Deus omnium Conditor et Redemptor, animabus famulornm famularumque tuarum remissionem cuncto-

PRAYER.

O God, the Creator and Redeemer of all the faithful, grant to the souls of Thy servants and Thy handmaids de-

rum tribue peccatorum; ut indulgentiam, quam semper optaverunt, piis supplicationibus consequantur. Qui vivis et regnas, Deus, in sæcula sæculorum.

R. Amen.

parted, the remission of all their sins; that through the devout prayers of Thy Church on earth, they may obtain that remission of pain which they have ever desired; who livedst and reignest, world without end.

R. Amen.

Prayers before and after our principal actions.

BEFORE OUR PRINCIPAL ACTIONS.

VENI, sancte Spiritus, reple tuorum corda fidelium, et tui amoris in eis ignem accende.

V. Emitte Spiritum tuum, et creabuntur.

R. Et renovabis faciem terræ.

COME, Holy Spirit, fill the hearts of Thy faithful and inflame them with the fire of Thy love.

V. Send forth Thy Spirit, and they shall be created.

R. And Thou wilt renew the face of the earth.

OREMUS.

Deus, qui corda fidelium, sancti Spiritus illustratione docuisti: da nobis in eodem Spiritu recta sapere, et de ejus semper consolatione gaudere. Per Christum Dominum nostrum.

R. Amen.

Pater, &c. Ave, Maria, &c.

LET US PRAY.

O God, who by the light of the Holy Ghost didst instruct the hearts of Thy faithful, grant that by the same Spirit we may be ever truly wise, and always enjoy His divine consolation. Through Christ, our Lord. R. Amen.

Our Father, &c., Hail Mary, &c.

AFTER OUR PRINCIPAL ACTIONS.

SUB tuum præsidium confugimus Sancta Dei Genitrix: nostras deprecationes ne despicias in necessitatibus, sed a periculis cunctis libera nos semper, Virgo gloriosa et benedicta.

WE fly to thy patronage, O holy Mother of God, despise not our petitions in our necessities, but deliver us from all danger, O ever glorious and Blessed Virgin.

Grace Before and After Meals.

BEFORE MEALS.

BENEDIC Domine nos, et hæc tua dona, quæ de tua largitate sumus sumpturi. Per Christum Dominum nostrum.
R. Amen.

BLESS us, O Lord! and these Thy gifts, which we are about to receive from Thy bounty. Through Christ, our Lord. *R.* Amen.

AFTER MEALS.

AGIMUS tibi gratias, omnipotens Deus, pro universis beneficiis tuis, qui vivis et regnas in sæcula sæculorum.
R. Amen.

WE give Thee thanks, O Almighty God! for these and all Thy blessings; who livest and reignest for ever and ever. *R.* Amen.

HOLY MASS.

ITS EXCELLENCE.

Of all the blessings and treasures which Jesus Christ has left His Church, the august Sacrifice of the Mass is the greatest, the most precious and the most holy, as well as the most conducive to man's salvation. Our divine Lord renews therein the mystery of our Redemption. He again becomes our Victim in a real though unbloody Sacrifice; He comes in person to apply to each of us in particular, the merits of the adorable Blood which He shed for us on the cross. These thoughts should inspire us with an exalted idea of the holy Mass, and animate us to assist thereat with all possible fervor.

In assisting piously at this holy Sacrifice, we can, better than by any other means, render God a worship worthy of Him, relieve the souls in purgatory, obtain contrition for our sins, satisfy the divine justice, weaken the empire of our passions, augment within us the spiritual life of grace, unite ourselves more intimately to Jesus Christ, and obtain all the necessaries of which we, and those who are dear to us, may stand in need. What precious advantages, and how important for us to profit by them!

DISPOSITIONS WITH WHICH YOU SHOULD ASSIST AT THE HOLY SACRIFICE OF THE MASS.

To assist profitably at the holy Sacrifice of the Mass, you must faithfully attend to the following counsels :

1. Be free from all sin, or at least, sincerely regret those you have committed.

2. Assist thereat with all possible attention, respect, and devotion. In order to avoid distractions, keep a strict watch over your senses, your mind, and your heart ; and that you may nourish your piety and sustain your attention, read affectuously the "Prayers at Mass."

3. Offer up the Mass in union with the priest, for some particular end ; for example, to obtain the grace to practise a particular virtue, overcome a special temptation, or to obtain any other favor, either for yourself or your neighbor.

4. When you cannot communicate sacramentally, do so at least spiritually ; spiritual Communion is one of the most excellent exercises of the interior life, and it replenishes the faithful soul with the choicest blessings and consolations.

5. Offer yourself up to God in union with Jesus Christ, your Mediator ; "For," says St. Ambrose, "Jesus Christ will not be, in respect to us, a real Victim, unless we sacrifice ourselves with Him ;" that is,

unless we die every day with Him, to the world, to our passions, and to our inordinate inclinations, in order to live to God alone.

6. Lastly, consider that the change of the bread and wine into the Body and Blood of Jesus Christ, should be the model, the symbol of the interior change which should be wrought in our souls.

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DEVOTIONS FOR MASS.

THE ASPERGES.

While the priest sprinkles holy water before High Mass on Sundays, the following Anthem is sung.

Ant.

ASPERGES me, Domine, hyssopo, et mundabor; lavabis me, et super nivem dealbabor.

Ps. Miserere mei, Deus, secundum magnam misericordiam tuam.

V. Gloria patri, &c.

Ant. Asperges me, &c.

Anth.

THOU shalt sprinkle me with hyssop, O Lord! and I shall be cleansed: Thou shalt wash me, and I shall be made whiter than snow.

Ps. Have mercy on me, O God! according to Thy great mercy.

V. Glory be to the Father, &c.

Anth. Thou shalt sprinkle me, &c.

The priest having returned to the foot of the altar, says:

V. Ostende nobis, Domine, misericordiam tuam.

V. Show us, O Lord, Thy mercy.

R. Et salutare tuum da nobis.

V. Domine exaudi orationem meam.

R. Et clamor meus ad te veniat.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

R. And grant us Thy salvation.

V. O Lord, hear my prayer.

R. And let my cry come unto Thee.

V. May the Lord be with you.

R. And with thy spirit.

THE PRAYER, EXAUDI.

HEAR us, O holy Lord, Almighty Father, eternal God! and vouchsafe to send Thy holy Angel from heaven, to guard, cherish, protect, visit, and defend all that are assembled in this place. Through Jesus Christ our Lord. *Amen.*

From Easter to Whit-Sunday inclusively, instead of the foregoing Ant., Asperges, *&c., the following is sung, and* Alleluia *is added to the V.* Ostende nobis, *and its R.* Et salutare.

ANTHEM.

VIDI aquam egredientem de templo a latere dextro,

I SAW water flowing from the right side of the temple,

Alleluia: et omnes, ad quos pervenit aqua ista, salvi facti sunt et dicent: Alleluia, Alleluia.

Ps. Confitemini Domino, quoniam bonus: quoniam in sæculum misericordia ejus. Gloria, &c.

Alleluia: and all to whom that water came, were saved, and they shall say, Alleluia, Alleluia.

Ps. Praise the Lord, because He is good: because His mercy endureth forever. Glory, &c.

The prayer, Exaudi *as above.*

AT THE COMMENCEMENT OF MASS.

In the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

IT is in Thy name, O adorable Trinity! it is to honor Thee, and to do Thee homage, that I presume to assist at this most holy and august Sacrifice. Permit me then, O Lord! to unite my intention with that of Thy minister, in offering up this precious Victim; and give me now the sentiments with which I should have been filled on Mount Calvary, had I been witness to the bloody Sacrifice offered thereon.

CONFITEOR.

Think now, in the bitterness of your heart, on all your past sins, and recall to your mind, in a general manner, such of them as are most humbling to you. Lay your weaknesses before God. Beg of Him to pardon you, and to assist you in all your necessities, through the infinite merits of this great Sacrifice.

I CONFESS, O my God! not only in Thy presence, who seest the secrets of hearts, but in the presence of all the blessed in heaven, and of all the faithful on earth, that I have often and grievously offended Thee by my thoughts, words, actions, and omissions. Yes, I have sinned, O my God! I have sinned; I acknowledge it to my shame, and with the most bitter regret. I have abused all Thy gifts. I am unworthy to appear before Thee. But Thy mercies, O my God! are above all Thy works; Thou wilt not despise a contrite and humble heart.

O most holy Virgin! and ye Angels and Saints of heaven! I humbly beseech you to intercede for me. Vouchsafe, O Lord! to listen to their prayers. Grant to the ardor of their supplications, what Thou mayst justly refuse to the coldness

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of mine, and to their services so pleasing in Thy sight, that pardon to which my offences can have no claim.

KYRIE ELEISON.

Beg of the Lord to show you mercy, and rely with confidence on His infinite goodness. By granting you so powerful a means of reconciliation as this is, He gives you a sure pledge that you will obtain it.

THOUGH I were at every instant of my life to cry out, "Lord, have mercy on me!" this would still be unequal to the number and quality of my offences. But though, after long repeating this prayer, Thou shouldst appear to disregard me, I would still redouble my importunity, and cry out, with a louder and more animated voice, as the woman of Canaan, and the blind man of Jericho did: "Jesus, son of David! have mercy on me!" Be not then tired, O Lord! of my supplications. I know that Thou lovest to be importuned. If, as yet, Thy goodness hath not granted my pardon, my perseverance shall at length engage Thee to grant it. Have pity, bountiful Creator, on the work of Thy hands. O Father of mercies! grant pardon to Thy children.

GLORIA IN EXCELSIS.

Conceive a great desire of promoting God's glory, and your neighbor's good. Rejoice with the Angels at the share you have in the holy Mysteries, and form to yourself the highest idea of the majesty of God, and of Jesus Christ, His Son.

GLORIA in excelsis Deo. Et in terra pax hominibus bonæ voluntatis. Laudamus te. Benedicimus te. Adoramus te. Glorificamus te. Gratias agimus tibi propter magnam gloriam tuam. Domine Deus, Rex cœlestis! Deus Pater omnipotens! Domine, Fili unigenite. Jesu Christe! Domine Deus! Agnus Dei! Filius Patris! Qui tollis peccata mundi! miserere nobis. Qui tollis peccata mundi! suscipe deprecationem nostram. Qui tollis peccata mundi

GLORY be to God on high, and peace on earth to men of good will. We praise Thee. We bless Thee. We adore Thee. We glorify Thee. We give Thee thanks for Thy great glory. O Lord God! O heavenly King! O God, the Father Almighty! O Lord Jesus Christ, the only begotten Son! O Lord God! Lamb of God! Son of the Father! O Thou, who takest away the sins of the world! have mercy upon us. O Thou who takest away the sins

sedes ad dexteram Patris! miserere nobis. Quoniam tu solus sanctus. Tu solus Dominus. Tu solus altissimus, Jesu Christe! Cum Sancto Spiritu in gloria Dei Patris. *Amen.*

of the world! receive our prayer. O Thou, who sittest at the right hand of the Father! have mercy on us. For Thou alone art holy. Thou alone art Lord. Thou alone art most high, O Jesus Christ! together with the Holy Ghost, in the glory of God the Father. *Amen.*

THE COLLECT.

This prayer is so called, because, in it, the priest lays before God the necessities of his people, their vows, and their desires, collected, in a manner, together. Whence, turning to the congregation, he says, *Oremus—Let us pray,* inviting them to unite with him in the petition he is about to make.

ALMIGHTY and eternal God, we humbly beseech Thee to look down upon this congregation from Thy heavenly sanctuary, and graciously hear the prayers of Thy Church, addressed to Thee for us all, by the ministry of the priest.

Grant us, in Thy infinite mercy, pardon

for our sins, health of mind and body, peace in our days, unity and increase of Catholic Faith, fervor of charity, sincere devotion, patience in suffering, and every thing conducive to Thy glory; through Jesus Christ, our Lord. *Amen.*

THE EPISTLE.

Return God thanks for having called you to the knowledge of His law. Submit to it with perfect docility, and beg of Him to extend our holy religion over the whole world.

O ETERNAL God! who never ceasest to excite us to the worship and love of Thy holy name, and to arm us against all the attacks of the world, the flesh, and the devil, by the public ministry of Thy Church, by the doctrine of Thy prophets and apostles, and by many other holy admonitions; grant, we may faithfully attend to these lessons of salvation, that thus our knowledge of Thy law may never rise in judgment against us, but guide us securely to Thee; through Christ our Lord. *Amen.*

THE GOSPEL.

Look on the [illegible] which you are now going to hear, as the ru[illegible] of your faith and morals: a rule

which Christ Himself has drawn up, which, at your baptism, you solemnly promised to follow, and by which you shall most certainly be judged.

IT is not Thy interpreters, O God! who are now to instruct me; it is Thy only Son; it is His word I am going to hear. I most gratefully embrace this heavenly doctrine. I rise up and declare, in the face of Heaven and earth, that I will walk faithfully in that way which He has marked out for me. He tells me here, that it will avail a man nothing to gain the whole world, if he lose his own soul; that the sensual, the covetous, the worldling, the libertine, the detractor, and such as are insensible to the miseries of the poor, shall have no share in His heavenly kingdom; and that, in order to become His disciple, I must take up my cross, and follow Him. I receive with all my heart, these sacred maxims: grant me the grace to put them in practice. For to what purpose, O my Jesus! should I declare myself Thy disciple, if I were not to live according to Thy Gospel?

THE CREED.

Renew here your faith. All these things, which the Church proposes to your belief, are founded on

God's own word, revealed in the Scriptures, announced by the prophets and the apostles, supported by miracles, confirmed by the martyrs, verified by the establishment of our faith, and obvious by the sanctity of our religion.

CREDO in unum Deum, Patrem omnipotentem, factorem cœli et terræ, visibilium omnium, et invisibilium. Et in unum Dominum Jesum Christum, Filium Dei unigenitum. Et ex Patre natum ante omnia sæcula. Deum de Deo, Lumen de Lumine, Deum verum de Deo vero. Genitum non factum, consubstantialem Patri: per quem omnia facta sunt. Qui propter nos homines, et propter nostram salutem, descendit de cœlis. Et incarnatus est de Spiritu sancto **ex Maria Virgine:**

I BELIEVE in one God, the Father Almighty, Maker of heaven and earth, of all things visible and invisible. And in one Lord Jesus Christ, the only begotten Son of God; and born of the Father before all ages. God of God; Light of Light; true God of true God; begotten, not made; consubstantial with the Father, by whom all things were made. Who for us men, and for our salvation, came down from Heaven, and became incarnate by the Holy Ghost of the Virgin **Mary, AND WAS**

ET HOMO FACTUS EST. Crucifixus etiam pro nobis: sub Pontio Pilato passus, et sepultus est. Et resurrexit tertia die, secundum Scripturas. Et ascendit in cœlum: sedet ad dexteram Patris. Et iterum venturus est cum gloria judicare vivos et mortuos: cujus regni non erit finis. Et in Spiritum sanctum, Dominum et vivificantem: qui ex Patre Filioque procedit. Qui cum Patre et Filio simul adoratur, et conglorificatur: qui locutus est per Prophetas. Et unam, sanctam, Catholicam et Apostolicam Ecclesiam. Confiteor unum baptisma in remissionem pec-

MADE MAN. He was crucified also for us, suffered under Pontius Pilate, and was buried. And the third day, He rose again, according to the Scriptures. And ascended into Heaven, sitteth at the right hand of the Father. And He is to come again with glory to judge both the living and the dead: of whose kingdom there shall be no end. And in the Holy Ghost, the Lord and Giver of life, who proceedeth from the Father and the Son: who, together with the Father and the Son, is adored and glorified: who spoke by the Prophets. And one holy

catorum. Et expecto resurrectionem mortuorum. Et vitam venturi sæculi.

Amen.

Catholic and Apostolic Church. I confess one baptism for the remission of sins. And I expect the resurrection of the dead. And the life of the world to come.

Amen.

THE OFFERTORY.

Consider what an advantage it is to have, in this great Sacrifice, wherewith to honor God perfectly, to thank Him in a manner equal to His gifts, to blot out entirely your past sins, and to obtain, both for yourself and others, all the graces of which you stand in need.

O HOLY Father, Almighty and Eternal God! how unworthy soever I am to appear in Thy presence, I dare offer Thee this host, by the hands of Thy priest, with the intention which Christ my Savior had, when He instituted this divine Sacrifice, and which He has, at this very instant, that He immolates Himself for us. I offer it in acknowledgment of Thy supreme dominion over me and all creatures. I offer it in expiation of my crimes, and in thanksgiving for all Thy benefits. I offer

it to obtain of Thy infinite goodness, for my parents, benefactors, friends, and enemies, all those precious graces which can be obtained only through Him, who is the JUST ONE by excellence, and who became a Victim for the sins of men.

Accept then, O Lord! this ineffable Sacrifice, as a sweet odor, and permit me to unite to this sacred Oblation the sacrifice of my soul and body, and whatever I am or have. Change me, O Lord! and make me a new creature in Christ, as Thou art going to change this bread and wine by Thy power, to make them the Body and Blood of Thy Son.

THE WASHING OF THE FINGERS.

O what cleanness and purity of heart should we not bring with us to this great Sacrifice! But, alas! I am a poor, unclean sinner. O wash me, dear Lord! from all the stains of sin, in the Blood of the Lamb, that I may be worthy to be present at these heavenly Mysteries.

WHEN THE PRIEST SAYS, *Orate fratres.*

RECEIVE, O Lord! from the hands of the priest, the Sacrifice which is now

prepared, for the praise and the glory of Thy name, for our benefit, and that of all Thy holy Church. Graciously hear the prayers which she now offers to Thee, by the mouth of her minister, and mercifully grant us all the graces which Thou knowest to be necessary for our salvation.

THE PREFACE.

P. Per omnia sæcula sæculorum. *R.* *Amen.*

P. World without end. *R.* *Amen.*

P. Dominus vobiscum. *R.* Et cum spiritu tuo. *P.* Sursum corda! *R.* Habemus ad Dominum. *P.* Gratias agamus Domino Deo nostro. *R.* Dignum et justum est.

P. The Lord be with you. *R.* And with thy spirit. *P.* Lift up your hearts! *R.* We have lifted them up to the Lord. *P.* Let us give thanks to the Lord our God. *R.* It is meet and just.

VERE dignum et justum est, æquum et salutare, nos tibi semper, et ubique gratias agere: Domi-

IT is truly meet and just, right, and available to salvation, that we should always, and in all places, give

ne sancte, Pater omnipotens, æterne Deus. * Per Christum Dominum nostrum. Per quem Majestatem, tuam laudant Angeli, adorant Dominationes, tremunt Potestates; Cœli cœlorumque Virtutes, ac beata, Seraphim, socia exsultatione concelebrant. Cum quibus et nostras voces, ut admitti jubeas deprecamur, supplici confessione dicentes:

SANCTUS, Sanctus, Sanctus, Dominus Deus Sabaoth. Pleni sunt cœli et terra gloria tua. Hosanna in excelsis. Benedictus qui venit in nomine Domini. Hosanna in excelsis.

thanks to Thee, O holy Lord, Father Almighty, eternal God. Through Christ our Lord: by whom the Angels praise Thy Majesty, the Dominations adore it, the Powers, tremble before it, the Heavens, the heavenly Virtues, and blessed Seraphim, with common jubilee glorify it. Together with whom we beseech Thee, that we may be admitted to join our humble voices saying:

HOLY, Holy, Holy, Lord God of Sabaoth. Heaven and earth are full of Thy glory. Hosanna in the highest. Blessed is He that cometh in the name of the Lord, Hosanna in the highest.

THE CANON.

Represent here to yourself the altar as a throne of mercy, upon which Christ is to sit, where you are entitled to present yourself, to expose to Him your wants, to ask for blessings, and to obtain them. Can He, who giveth us His only Son, refuse us any thing?

O FATHER of mercy! graciously receive, by the hands of the priest, this most holy Sacrifice in union with that which Thy beloved Son offered up to Thee during His whole life, at His last supper, and on the cross. Look down on Thy Christ, Thy dearest and only begotten, in whom Thou art always well pleased; and by the infinite merits of His incarnation, of His nativity, of His tears, labors, sufferings, and death, have mercy upon me, and upon all those for whom I ought to pray [*here name the particular persons*], my parents, brethren, friends, benefactors, relations, and those who have injured me, or whom I have injured. I also beseech Thee to guard, bless, and extend the holy Catholic Church; to pour down Thy blessing upon our chief pastor the Pope, upon the bishops, and all the clergy; enlighten and guide them in the way of salvation. Bless and preserve our rulers and all our fellow-

citizens. Look upon us all, I beseech Thee, with eyes of mercy and compassion. Bring us all to the perfect practice of a holy and virtuous life here, and to the possession of Thy eternal glory hereafter. May we all know Thee; may we fear, love, and glorify Thee; through the same Jesus Christ, who, with Thee and the Holy Ghost, liveth and reigneth one God, world without end. *Amen.*

Why have I not, O God! at this moment, the ardent sighs with which the holy patriarchs wished for the Messiah? Why have I not their faith and all their love? Come Lord Jesus! come, sweet Redeemer of the world! to accomplish a Mystery, which is an abridgment of all Thy wonders!

Thou art, indeed, the true Pastor of souls, who didst lay down Thy life for Thy flock. Thou art the Lamb of God, that died upon the cross to save us. I prostrate myself in spirit before Thee, and desire to praise and bless Thee forever.

THE ELEVATION OF THE HOST.

Behold your God, your Savior, and your Judge; remain for a while in silent astonishment at what

passes before you; call up all your fervor, and all those sentiments which fear, respect, and confidence can inspire.

HAIL, Victim of Salvation! Eternal King! Incarnate Word, sacrificed for me and all mankind! Hail, precious Body of the Son of God! Hail, sacred Flesh, torn with nails, pierced with a lance, and bleeding on a cross, for us poor sinners! O amazing goodness! O infinite love! O let that tender love plead now in my behalf! let all my iniquities be here effaced, and my name be written in the book of life! I believe in Thee; I hope in Thee; I love Thee. To Thee be honor, praise, and glory from all creatures forever.

THE ELEVATION OF THE CHALICE.

HAIL, sacred Blood, flowing from the wounds of Jesus Christ, and washing away the sins of the world! O cleanse, sanctify, and preserve my soul, that nothing may separate me from Thee! Behold, O eternal Father! Thy holy Jesus, and look upon the face of Thy Christ, in whom Thou art well pleased. Hear the voice of His blood, that cries out to Thee,

not for vengeance, but for pardon and mercy. Accept this divine Oblation, and through the infinite merits of all that Jesus endured on the cross for our salvation, be pleased to look upon us, and upon all Thy people, with an eye of mercy.

THE CANON CONTINUED.

Contemplate, in the most affectionate manner, our Savior here present. Reflect on the Mysteries He here renews; unite the sacrifice of your heart to that of His body; offer Him to God His Father, with the several intentions with which the Sacrifice should be offered, beseeching the Father of mercy to accept the prayers, which His dear Son addresses to Him in our behalf.

IT is now, O eternal Majesty! that we truly and really offer Thee that pure, holy, and immaculate Victim, which, of Thyself, Thou hast been pleased to grant us, and of which other offerings were only the types. The sacrifices of Abel, of Abraham, and of Melchisedech, were nothing compared to ours. This glorious Victim, Thy dear Son Himself, the perfect object of Thy eternal love, is alone worthy of Thy altar, and an offering so much more precious than theirs, as God is greater than all creatures.

OFFER THE MASS AS A SACRIFICE OF ADORATION.

O SOVEREIGN Lord of all things! graciously accept my humble homage, in union with that which Thou here receivest from Christ, Thy beloved Son, in whom Thou art well pleased. With Him, I offer Thee His own holy Sacrifice, for the end He proposes, while He immolates Himself upon this altar. He alone knows the boundless excellence of Thy unspeakable Majesty. He alone fully comprehends the entire extent of Thy dominion. He beholds Thee as Thou art, and how all creatures, visible and invisible, depend on Thee. He clearly conceives, that Thy right is absolute over all we are, and all we possess, or can hope for in this life and in eternity. It is to acknowledge this supreme dominion, and to make in His name a public profession of our total dependence upon Thee, that He renews every day, and that we renew with Him, this most holy Sacrifice.

AS A SACRIFICE OF THANKSGIVING.

VOUCHSAFE also, dearest Lord! to receive this precious Victim in thanks-

giving for all Thy benefits. Thou hast created me to Thy own likeness; and without Thee, I must fall back into my original nothingness. For my sake, Thy beloved Son gave Himself up to the cruelty of the Jews, and to an ignominious death; nor doth a moment of my existence pass away, without new proofs of Thy bounty. Would, O Lord! I could, even at the price of my blood, acknowledge, in some degree, these numberless favors: but the offering I here make Thee, is far more acceptable; it is Thy own Son; equal in all things to Thee: the figure of Thy substance, the splendor of Thy glory.

AS A SACRIFICE OF EXPIATION.

REMEMBER, O merciful Father! that the Sacrifice we are now offering to Thee, is a representation of that which was offered by our Savior on the cross. May it become again a propitiatory Sacrifice. Pardon us our ingratitude. Our transgressions, it is true, are grievous and manifold; but then, O Lord! it is the Blood of a God we offer in atonement.

AS A SACRIFICE OF IMPETRATION.

O GOD! who art infinitely bountiful, be pleased now to crown all Thy favors by the gift of a lively faith, of a firm hope, and of an ardent charity. Bless all my labors; give me clearly to know Thy holy will, and steadily to execute it; grant me to persevere in Thy grace to the end of my life. Have mercy on the souls of the faithful departed, and particularly those for whom I am bound to pray. (*Name them.*) Deliver them, O Lord! from their sufferings, through the powerful merits of Thy Son.

PATER NOSTER.

Here we are with Jesus on a new Calvary. Let us remain at the foot of His cross, with the tender compassion of the Blessed Virgin; with the ardent love of St. John; or, standing afar off with Magdalen, let us weep bitterly over our offences. With sentiments like these, let us recite the Lord's Prayer with the priest.

PATER noster, qui es in cœlis: sanctificetur nomen tuum. Adveniat regnum tuum. Fiat voluntas tua, sicut in cœlo et

OUR Father, who art in Heaven; hallowed be Thy name: Thy kingdom come: Thy will be done on earth as it is

in terra. Panem nostrum quotidianum da nobis hodie. Et dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris. Et ne nos inducas in tentationem. *R.* Sed libera nos a malo.

P. Amen.

in Heaven. Give us this day our daily bread: and forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation. *R.* But deliver us from evil.

P. Amen.

DELIVER us, we beseech Thee, O Lord! from all evils, past, present, and to come: and by the intercession of the Blessed and ever Virgin Mary, Mother of God, and by the holy Apostles, Peter, Paul, and Andrew, and of all the Saints, mercifully grant peace in our days, that, through the assistance of Thy mercy, we may be always free from sin, and secure from all disturbance; through the same Jesus Christ, our Lord, who with Thee liveth and reigneth in the unity of the Holy Ghost, world without end. *Amen.*

THE AGNUS DEI.

God, so glorious in Heaven, so powerful on earth, so dreadful in hell, is here only a Lamb full of

sweetness and bounty. He comes here to take away the sins of the world, and your sins in particular. What a motive of confidence! What a subject of consolation!

O LAMB of God! sacrificed for my sake, have mercy on me. O adorable Victim of my salvation! look down on me, and save me. Divine Mediator! obtain pardon of Thy Father for me, a sinner, and mercifully grant me the sweets of Thy peace. *Amen.*

THE COMMUNION.

To communicate spiritually, renew by an act of faith, your firm belief in Christ's real presence. Make an act of contrition. Desire most earnestly to receive Him with the priest. Beg of Him to accept these desires, and to unite Himself to you in the effusion of His graces.

WHAT a comfort to me, O my God! were I in the number of those whose sanctity allows them to receive Thee daily! What an advantage, could I, at this instant, possess Thee in my heart, there pay Thee my homage, lay open to Thee my wants, and share in the favors which Thou grantest to those who receive Thee really! But since I am unworthy, do Thou, O Lord! supply my want of dis-

positions; pardon me my sins; I sovereignly detest them, because they are displeasing to Thee. Accept my ardent wish to be united to Thee; cast Thine eye upon me, and purify my soul, that I may soon be fit to receive Thee worthily. But until the arrival of this happy day, I earnestly entreat Thee, O dearest Lord! that Thou wouldst make me a sharer in all the advantages which the Communion of the priest shall produce in these Thy people. Increase my faith by the virtue of this sacrament, strengthen my hope, fill my heart with love, that it beat but for Thee, and live for Thee alone. *Amen.*

THE LAST PRAYER.

Strive earnestly to offer your Lord sacrifice for Sacrifice, by becoming the victim of His love. Immolate freely to Him all your sinful inclinations, and whatever is contrary to His holy will.

THOU hast offered Thyself, O Lord! for my salvation; I desire to be sacrificed for Thy glory. I am Thy victim, do with me as Thou willest. Whatever I have, I consecrate entirely to Thee. Those crosses, which Thou shalt please to send me, I most freely accept. I bless them; I

receive them from Thy hand, and unite them with those Thou hast endured for my sake. I am now about to leave Thy temple, resolved, with Thy help, to serve Thee faithfully. I will struggle against my failings, but chiefly against that to which I am most inclined. Thy law shall henceforth direct me, and I shall forfeit all, and suffer every thing, rather than mortally transgress it.

THE BENEDICTION.

Receive this blessing from the priest, as being given you in the name of the Lord. Thank Him sincerely for the favors here granted you; lay up with care the fruits of this Sacrifice, and let your conduct be such, that all who see you, may clearly perceive how much you have profited by so holy an action.

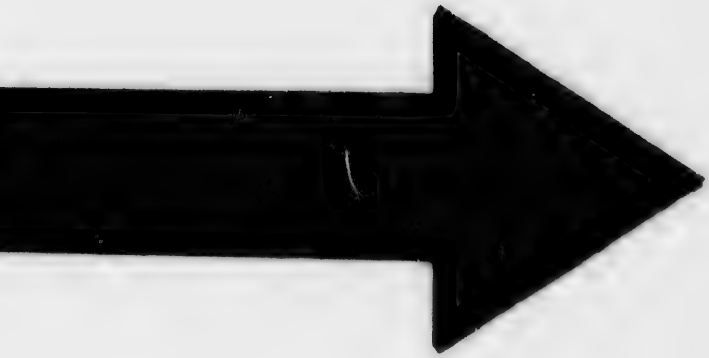
MOST holy and adorable Trinity! by Thee we have begun this Sacrifice, by Thee we desire to conclude it: we therefore shall not leave Thee, until Thou bless us. Give us, O Lord! Thy blessing, by the hands of Thy priest; may it ever remain with us; may it influence our actions, and be the sure pledge of that last benediction, which Thy elect will receive, when called by Thee into eternal glory. *Amen.*

THE LAST GOSPEL.

DIVINE Word! only Son of the Father! Light of the world! who camest from Heaven to show us the way to it, I adore Thy Majesty with the most profound respect. I place my whole confidence in Thee. I hope most firmly, that as Thou art my God, a God made man to save mankind, Thou wilt grant me those graces my sanctification requires, and also the enjoyment of Thee in Thy glory. *Amen.*

PRAYER AFTER MASS.

I EARNESTLY thank Thee, O my God! for having permitted me to assist at the celebration of this holy Sacrifice, in preference to so many others who have not been thus favored. I humbly entreat Thee to pardon me the faults which I have committed during it, either by my inattention or my neglect. Grant that I remember, through the course of the day, what Thou hast here done for me. Grant that no thought, word, or action of mine, deprive me of the graces, of which, through Thy infinite mercy, I have been a partaker.



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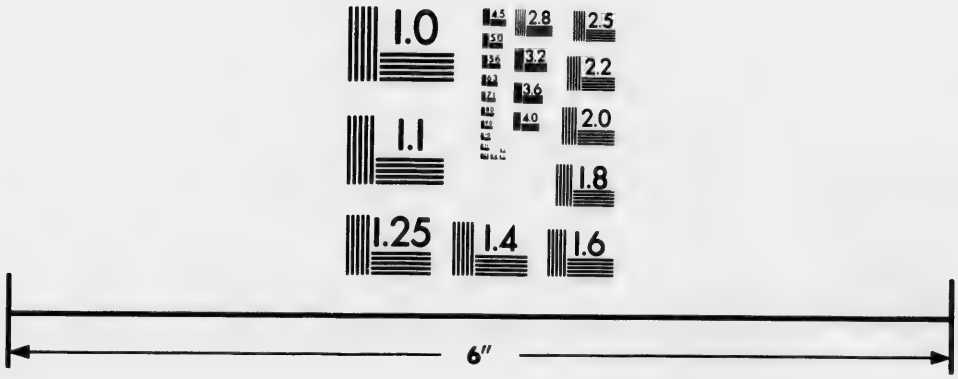

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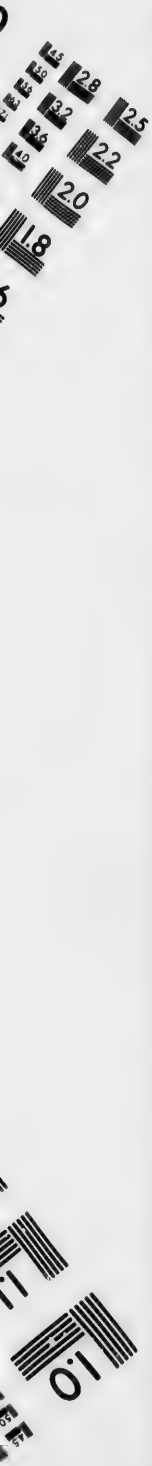
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Hymn of Thanksgiving.

TE Deum laudamus: * te Dominum confitemur.
Te æternum Patrem, * omnis terra veneratur.

Tibi omnes Angeli: * tibi cœli, et universæ potestates:

Tibi Cherubim, et Seraphim, * incessabili voce proclamant:
Sanctus, Sanctus, Sanctus, * Dominus Deus Sabaoth.
Pleni sunt cœli, et terra, * majestatis gloriæ tuæ.

Te gloriosus * Apostolorum chorus;
Te Prophetarum * laudabilis numerus;

Te Martyrum candidatus * laudat exercitus;
Te per orbem terrarum, * sancta confitetur Ecclesia.
Patrem * immensæ majestatis;

WE praise Thee, O God we acknowledge Thee to be our Lord.
All the earth worships Thee, the Father everlasting.
To Thee all the Angels cry aloud; the Heavens, and all the heavenly powers:
To Thee the Cherubim and Seraphim continually do cry.
Holy, Holy, Holy, Lord God of Sabaoth.

Heaven and earth are full of the majesty of Thy glory.
The glorious choir of the Apostles praise Thee;
The admirable company of the Prophets praise Thee;
The noble army of the Martyrs praise Thee.
The holy Church throughout the world acknowledges Thee.
The Father of infinite majesty;

Venerandum tuum verum, * et unicum Filium,	Thy adorable, true, and only Son;
Sanctum quoque * Paraclitum Spiritum.	Also, the Holy Ghost, the Comforter.
Tu Rex gloriæ, * Christe.	Thou, O Christ! art the King of Glory.
Tu Patris * sempiternus es Filius.	Thou art the everlasting Son of the Father.
Tu, ad liberandum suscepturus hominem, * non horruisti Virginis uterum.	When Thou tookest upon Thee to deliver man, Thou didst not disdain the Virgin's womb.
Tu, devicto mortis aculeo, * aperuisti credentibus regna cœlorum.	Having overcome the sting of death, Thou didst open the kingdom of Heaven to all believers.
Tu, ad dexteram Dei sedes, * in gloriâ Patris.	Thou sittest at the right hand of God, in the glory of the Father.
Judex crederis * esse venturus.	We believe that Thou shalt come to be our Judge.
Te ergo quæsumus, tuis famulis subveni, * quos pretioso sanguine redemisti.	We therefore pray Thee to help Thy servants, whom Thou hast redeemed with Thy precious Blood.
Æternâ fac cum sanctis tuis, * in gloriâ numerari.	Make them be numbered with Thy Saints in glory everlasting.
Salvum fac populum tuum, Domine, * et benedic hæreditati tuæ.	Save Thy people, O Lord! and bless Thy inheritance.
Et rege eos, et extolle illos * usque in æternum.	Govern them, and raise them up forever.
Per singulos dies, * benedicimus te.	Every day we bless Thee.

Et laudamus nomen tuum in sæculum, * et in sæculum sæculi.

And we praise Thy name for ever and ever.

Dignare, Domine, die isto, *sine peccato nos custodire.

Vouchsafe, O Lord! this day, to keep us without sin.

Miserere nostri, Domine ;* miserere nostri.

Have mercy on us, O Lord! have mercy on us.

Fiat misericordia tua, Domine, super nos : * quemadmodum speravimus in te.

Let Thy mercy, O Lord, be upon us, as we have hoped in Thee;

In te, Domine, speravi : * non confundar in æternum.

In Thee, O Lord! I have hoped let me never be confounded.

V. Benedicamus Patrem, et Filium, cum sancto Spiritu.

V. Let us bless the Father, the Son, and the Holy Ghost.

R. Laudemus, et superexaltemus eum in sæcula.

R. Let us praise and extol Him forever.

OREMUS.

LET US PRAY.

DEUS, cujus misericordiæ non est numerus, et bonitatis infinitus est thesaurus: piissimæ Majestati tuæ pro collatis donis gratias agimus, tuam semper clementiam exorantes; ut qui petentibus postulata concedis, eosdem non dese-

O GOD! whose mercies are without number, and the treasure of whose goodness is infinite: we give Thee thanks for the blessings Thou hast bestowed on us: always beseeching Thy divine Majesty, that as Thou grantest what we ask,

rens, ad præmia futura disponas. Per Dominum nostrum. *Amen.*

so Thou wouldst continue Thy favors to us, in such a manner that by them we may be prepared for receiving the rewards of eternal happiness; through Christ our Lord. *Amen.*

Manner of Serving the Priest at Mass.

OF all the actions that you can perform, there is none more honorable and more advantageous than that of serving at the august Sacrifice of the Mass. In so doing you fulfil the office of the angelic host; you become the lieutenant of all the persons present and even of the universal Church; and, in some manner, you participate in the ministry of the altar. This function, in the first ages of Christianity, was exclusively reserved for the ministers of Christ, and by a special privilege, was extended to kings and princes. It was a happy and precious moment for St. Louis, king of France, when he could kneel at the foot of the altar and serve the officiating priest; St. Vincent of Paul, when eighty-four years of age, served at Mass with all the ardor of a Seraph.

The clerk must kneel at his left hand, and answer him as follows:

INTROIBO ad altare Dei.
C. Ad Deum, qui lætificat juventutem meam.
P. Judica me, Deus, et discerne causam meam,

de gente non sancta: ab homine iniquo et doloso eruo me.

C. Quia tu es, Deus, fortitudo mea: quare me repulisti, et quare tristis incedo, dum affligit me inimicus?

P. Emitte lucem tuam, et veritatem tuam: ipsa me deduxerunt, et adduxerunt in montem sanctum tuum, et in tabernacula tua.

C. Et introibo ad altare Dei: ad Deum qui lætificat juventutem meam.

P. Confitebor tibi in cithara, Deus, Deus meus: quare tristis es, anima mea, et quare conturbas me?

C. Spera in Deo, quoniam adhuc confitebor illi; salutare vultus mei, et Deus meus.

P. Gloria Patri, et Filio, et Spiritui Sancto.

C. Sicut erat in principio, et nunc, et semper, et in sæcula sæculorum. *Amen.*

P. Introibo ad altare Dei.

C. Ad Deum, qui lætificat juventutem meam.

P. Adjutorium nostrum in nomine Domini.

C. Qui fecit cœlum et terram.

P. Confiteor Deo, &c.

C. Misereatur tui Omnipotens Deus, et dimissis peccatis tuis, perducat te ad vitam æternam.

P. *Amen.*

C. Confiteor Deo omnipotenti, beatæ Mariæ, semper virgini, beato Michaeli Archangelo, beato Joanni Baptistæ, sanctis Apostolis Petro et Paulo, omnibus Sanctis, et tibi, Pater, quia peccavi nimis, cogitatione, verbo, et opere: [*Strike your breast, and say*] mea culpa, mea culpa, mea maxima culpa. Ideo precor beatam Mariam semper virginem, beatum Michaelem Archangelum, beatum Joannem Baptistam, sanctos Apostolos Petrum et Paulum, omnes Sanctos, et te Pater—orare pro me ad Dominum Deum nostrum.

P. Misereatur vestri, &c.

C. *Amen.*

P. Indulgentiam, absolutionem, &c.

C. *Amen.*

P. Deus, tu conversus vivificabis nos.
C. Et plebs tua lætabitur in te.
P. Ostende nobis, Domine, misericordiam tuam.
C. Et salutare tuum da nobis.
P. Domine, exaudi orationem meam.
C. Et clamor meus ad te veniat.
P. Dominus vobiscum.
C. Et cum spiritu tuo.

When the priest goes from the book to the middle of the altar.

P. Kyrie eleison.
C. Kyrie eleison.
P. Kyrie eleison.
C. Christe eleison.
P. Christe eleison.
C. Christe eleison.
P. Kyrie eleison.
C. Kyrie eleison.
P. Kyrie eleison.
P. Dominus vobiscum.
C. Et cum spiritu tuo.

When the priest says, Flectamus genua, *as is the case a few times in the year, answer,* Levate.

At the end of the Epistle, say, Deo gratias; *then remove the Mass book to the other end of the altar, and always kneel or stand on the side opposite to that on which the book has been placed.*

P. Dominus vobiscum.
C. Et cum spiritu tuo.
P. Sequentia (*or* Initium) sancti Evangelii secundum, &c.

Making the sign of the cross on your forehead, mouth, and breast, say:

C. Gloria tibi, Domine.

At the end say :

C. Laus tibi, Christe.
P. Dominus vobiscum.
C. Et cum spiritu tuo.

Here the clerk is to give wine and water, and then hand the basin, water, and towel, for the priest. The priest having washed his fingers, the clerk returns to his former place, and answers :

P. Orate fratres.
C. Suscipiat Dominus sacrificium de manibus tuis ad laudem et gloriam nominis sui, ad utilitatem quoque nostram, totiusque Ecclesiæ suæ sanctæ.
P. Per omnia sæcula sæculorum.
C. *Amen.*
P. Dominus vobiscum.
C. Et cum spiritu tuo.
P. Sursum corda.
C. Habemus ad Dominum.
P. Gratias agamus Domino Deo nostro.
C. Dignum et justum est.

At the Sanctus, *&c., ring the little bell.*

When you see the priest spread his hands over the chalice, you must give warning, by the bell, of the consecration which is about to be made. Then holding up the vestment with your left hand, and having the bell in your right, you must ring during the elevation of the Host :—As often as you pass by the Blessed Sacrament, you must adore on your knees.

P. Per omnia sæcula sæculorum.
C. *Amen.*
P. Et ne nos inducas in tentationem.

C. Sed libera nos a malo.
P. Per omnia sæcula sæculorum.
C. *Amen.*
P. Pax Domini sit semper vobiscum.
C. Et cum spiritu tuo.

The priest's Communion being ended, be ready to give him wine and water. If there are communicants, provide the communion-cloth, and say the Confiteor. *After they have received, remove the book, take away the communion-cloth, and return to your former place.*

P. Dominus vobiscum.
C. Et cum spiritu tuo.
P. Per omnia sæcula sæculorum.
C. *Amen.*
P. Ite, Missa est: *or,* Benedicamus Domino.
C. Deo gratias.

In Masses for the dead.

P. Requiescant in pace.
C. *Amen.*

Remove the book, if it be left open; kneel to receive the priest's blessing.

P. Pater, et Filius, et Spiritus Sanctus.
C. *Amen.*
P. Dominus vobiscum.
C. Et cum spiritu tuo.
P. Initium (*or,* sequentia) sancti Evangelii, &c.
C. Gloria tibi, Domine.

At the end of the Gospel:

C. Deo gratias.

Extinguish the lights and lay up all decently and carefully.

MASS FOR THE DEAD.

On the Day of Decease *or* Burial.

INTROIT.

GRANT them eternal rest, O Lord; and let perpetual light shine on them.

Ps. A hymn becometh Thee O God, in Sion; and a vow shall be paid to Thee in Jerusalem. O hear my prayer: all flesh shall come to Thee.

Grant them, &c. *to Ps.*

REQUIEM æternam dona eis, Domine; et lux perpetua luceat eis.

Ps. Te decet hymnus, Deus, in Sion, et tibi reddetur votum in Jerusalem: exaudi orationem meam, ad te omnis caro veniet.

Requiem, &c. *usq. ad Ps.*

COLLECT.—O God, whose property it is always to have mercy and to spare, we humbly present our prayers to Thee in behalf of the soul of Thy servant N. which Thou hast this day called out of the world: beseeching Thee not to deliver it into the hands of the enemy, nor to forget it for ever; but command it to be received by the holy Angels, and to be carried into Paradise; that as it believed and hoped in Thee, it may be

delivered from the pains of hell, and inherit everlasting life.

EPISTLE. 1 *Thes.* iv. 12. 17.—*Brethren:* We will not have you ignorant concerning them that are asleep, that you be not sorrowful, even as others who have no hope. For if we believe that Jesus died and rose again, even so them who have slept through Jesus, will God bring with Him. For this we say unto you in the word of the Lord, that we who are alive, who remain unto the coming of the Lord, shall not prevent them who have slept. For the Lord Himself shall come down from Heaven with commandment: and with the voice of the Archangel, and with the trumpet of God: and the dead who are in Christ, shall rise first. Then we who are alive, who are left, shall be taken up together with them in the clouds, to meet Christ into the air, and so shall we be always with the Lord. Wherefore comfort ye one another with these words.

GRAD. Grant them eternal rest, O Lord, and let perpetual light shine on them. *V.* The just shall be in everlasting remembrance: he shall not fear the evil hearing.

TRACT. Release, O Lord, the souls of all the faithful departed from the bonds of their sins. *V.* And by the assistance of Thy grace, may they escape the sentence of condemnation. *V.* And enjoy the bliss of eternal light.

THE SEQUENCE *or* PROSE.

THE day of wrath, that dreadful day
Shall the whole world in ashes lay,
As David and the Sybils say.

What horror will invade the mind,
When the strict Judge, who would be kind,
Shall have few venial faults to find!

The last loud trumpet's wond'rous sound
Must thro' the rending tombs rebound,
And wake the nations under ground.

Nature and Death shall with surprise
Behold the pale offender rise!
And view the Judge with conscious eyes.

Then shall with universal dread
The sacred mystic book be read,
To try the living and the dead.

The Judge ascends His awful throne,

DIES iræ, dies illa,
Solvet sæclum in favilla:
Teste David cum Sybilla.

Quantus tremor est futurus,
Quando Judex est venturus,
Cuncta stricte discussurus!

Tuba mirum spargens sonum
Per sepulchra regionum,
Coget omnes ante thronum.

Mors stupebit, et natura,
Cum resurget creatura,
Judicanti responsura.

Liber scriptus proferetur,
In quo totum continetur,
Unde mundus judicetur.

Judex ergo cum sedebit,

He makes each secret sin be known,	Quidquid latet, apparebit:
And all with shame confess their own.	Nil inultum remanebit.
O then! what int'rest shall I make,	Quid sum, miser, tunc dicturus?
To save my last important stake,	Quem patronum rogaturus,
When the most just have cause to quake?	Cum vix justus sit securus?
Thou mighty formidable King!	Rex tremendæ majestatis!
Thou mercy's unexhausted spring!	Qui salvandos salvas gratis,
Some comfortable pity bring.	Salva me, fons pietatis.
Forget not what my ransom cost,	Recordare, Jesu pie,
Nor let my dear-bought soul be lost,	Quod sum causa tuæ viæ,
In storms of guilty terror tost.	Ne me perdas illa die.
Thou, who for me didst feel such pain,	Quærens me, sedisti lassus:
Whose precious Blood the cross did stain:	Redemisti, crucem passus:
Let not those agonies be vain.	Tantus labor non sit cassus.
Thou, whom avenging pow'rs obey,	Juste Judex ultionis,
Cancel my debt (too great to pay)	Donum fac remissionis
Before the sad accounting day.	Ante diem rationis.

Surrounded with amazing fears;	Ingemisco tanquam reus:
Whose load my soul with anguish bears;	Culpa rubet vultus meus:
I sigh, I weep: accept my tears.	Supplicanti parce, Deus.
Thou, who wast mov'd with Mary's grief,	Qui Mariam absolvisti;
And by th'absolving of the thief,	Et latronem exaudisti,
Hast giv'n me hope, now give relief.	Mihi quoque spem dedisti.
Reject not my unworthy prayer,	Preces meæ non sunt dignæ:
Preserve me from the dangerous snare,	Sed tu bonus fac benigne,
Which death and gaping hell prepare.	Ne perenni cremer igne.
Give my exalted soul a place	Inter oves locum præsta,
Among the chosen right-hand race,	Et ab hædis me sequestra,
The sons of God, and heirs of grace.	Statuens in parte dextra.
From that insatiate abyss,	Confutatis maledictis.
Where flames devour, and serpents hiss,	Flammis acribus addictis,
Promote me to Thy seat of bliss.	Voca me cum benedictis.
Prostrate, my contrite heart I rend,	Oro supplex et acclinis,
My God, my Father, and my friend!	Cor contritum quasi cinis,
Do not forsake me in my end.	Gere curam mei finis.

Well may they curse their second birth,	Lacrymosa dies illa,
Who rise to a surviving death.	Qua resurget ex favilla. Judicandus homo reus.
Thou great Creator of mankind,	Huic ergo parce, Deus:
Let guilty man compassion find. *Amen.*	Pie Jesu, Domine, Dona eis requiem. *Amen.*

GOSPEL. *John* xi. 21. 28.—*At that time:* Martha said to Jesus: Lord, if Thou hadst been here, my brother had not died. But now also I know that whatsoever Thou wilt ask of God, God will give Thee. Jesus saith to her: Thy brother will rise again. Martha saith to Him: I know that he will rise again in the resurrection at the last day. Jesus said to her: I am the resurrection and the life; he that believeth in Me, although he be dead, shall live. And every one that liveth, and believeth in Me, shall never die. Believest thou this? She saith to Him: Yea, Lord, I have believed that Thou art the Christ, the Son of the living God, who art come into this world.

OFFERT. Lord Jesus Christ, King of Glory, deliver the souls of all the faithful departed from the flames of hell, and from the deep pit. Deliver them from the lion's mouth, lest hell swallow them, lest they fall into darkness: and let the standard bearer, St. Michael, bring them into the holy light:

* Which Thou didst promise of old to Abraham and his posterity. *V.* We offer Thee, O Lord, a sacrifice of praise and prayers: accept them in behalf of the souls we commemorate this day: and let them pass from death to life. * Which, &c. *to V.*

SECRET. Have mercy, O Lord, we beseech Thee, on the soul of Thy servant, N. for which we offer this Victim of praise, humbly beseeching Thy Majesty, that by this propitiatory Sacrifice, (he or she) may arrive at eternal rest. Thro'.

COMM. Let eternal light shine on them, O Lord, with Thy saints for ever: for Thou art merciful. *V.* Grant them, O Lord, eternal rest: and let perpetual light shine on them. * With *to V.*

P. COMM. Grant, we beseech Thee, O Almighty God, that the soul of Thy servant, which this day hath departed this life, being purified and freed from sin by this Sacrifice, may obtain both forgiveness and eternal rest. Thro'.

SACRAMENT OF PENANCE.

OF all the means prepared by the Savior of the world to reclaim sinners, to sustain the just, and lead them to perfection, the most efficacious, as also the most necessary, is sacramental Confession. By it, man learns to explore the hidden wounds of his corrupt nature, and to heal them. It is by a regular use of the Sacrament of Penance, that he finds the light, counsel, and strength necessary to combat his inordinate inclinations; to arise after his falls, and even to profit by them. Lastly, it is in this salutary bath that, mingling his tears of repentance with the Blood of our divine Redeemer, he is washed, purified, sanctified, and thereby recovers the most precious of treasures: peace with his God, and peace with himself.

If many children derive no benefit from this life-giving Sacrament, it is because they bring not to its reception the requisite dispositions. Some do not sufficiently examine their conscience; others have neither a sincere contrition for the past, nor a firm resolution for the future; others, in fine, dare to conceal certain sins from their confessor. Wretched children! they find death where they should find life. To prevent so great a misfortune, conform to what is prescribed respecting the examination of conscience, contrition, the accusation of your sins, &c.

DEVOTIONS BEFORE CONFESSION

THIS Confession may be your last; therefore, endeavor to make it as you would wish to make your last.

PRAYER

BEFORE THE EXAMINATION OF CONSCIENCE.

I.

O ALMIGHTY Redeemer! hope and refuge of sinners! look down with compassion on my poor guilty soul. I am about, through the multitude of Thy tender mercies, to prepare myself for the reception of the Sacrament of reconciliation. But, O Lord, my God, and my All! without Thy assistance, all my endeavors to obtain the requisite dispositions will be altogether unavailing. Do then, I beseech Thee, pour forth Thy grace into my heart, and preserve me from the misfortune of performing this holy action negligently, or of being deluded with a false sorrow and repentance, as I fear I have too often been. Grant that I may be deeply penetrated with all those feelings and sentiments I should have, in recurring to this sacred institution of Thy infinite goodness. Grant, also, that my first desire in approaching the tribunal of Penance, and my first motive in desiring

to be reconciled to Thee, may be to accomplish Thy divine will. And, O my all-powerful Savior! purify, I beseech Thee, in the furnace of Thy own pure love, my poor, miserable heart, from all self-seeking and self-love; and grant that I may, in every part of my preparation for this holy Sacrament, be guided by Thy divine Spirit. I ask this favor in Thy own sweet name—that name to which Thou hast promised to grant whatsoever we should ask of Thee.

II.

O MY sweet Mother! Mother of my Jesus, the God of love and compassion! thou hast a clearer knowledge than any other created being of the excess of His love and mercy towards poor sinners; and thou knowest much better the ingratitude and deplorable misfortune of the sinner who offends Him. Oh! do then, I conjure thee, by that sword of sorrow which pierced thy soul at the foot of the cross, and, by thy knowledge of His love and mercy, obtain for me such sentiments of contrition, that I may be perfectly restored to His favor and love, and never again do, say, or think any thing in the least offensive to Him.

O my dear guardian Angel! to whose care I am committed, do, I humbly conjure thee, exert thy influence with God, and obtain for

me the favor of making this confession with the most perfect dispositions.

O my holy patrons! and all ye blessed inhabitants of Heaven, interest yourselves in my behalf, and obtain that my conversion may be entire.

EXAMINATION OF CONSCIENCE.

The following examination may serve those who have not been to confession for a long time, or those who are preparing for a general confession or a review. They who approach the Sacraments weekly, or even less frequently, especially when they are accustomed to a daily examination of their conscience, have no need of resorting to such a table of sins.

1. On the preceding confession and communion.

CONSIDER, whether you have forgotten any thing?... Whether you have neglected the due examination of your conscience?... Whether you have concealed any mortal sin, or colored it so as to make it appear less grievous?... (If you had this misfortune, you must say what space of time has since elapsed, and whether you confessed or communicated during that interval.) Whether you have neglected to submit to your confessor well-founded doubts, legitimate disquietudes?...Whether you have received absolution with sincere sorrow and a firm purpose of amendment?... Whether you have neglected the due fulfilment of the sacramental Penance, or deferred it without necessity?... Whether you have communicated in the state of mortal sin?...

2. On the Ten Commandments.

1. "*I am the Lord thy God, thou shalt not have strange gods before Me.*"

CONSIDER, whether you have wilfully doubted of any article of faith; or whether you have rashly exposed yourself to the danger of infidelity, by reading bad books, or keeping wicked company? How often?

Have you by word or deed denied your religion, or gone to places of false worship, so as to join in the worship, or to give scandal? How often?

Have you been ignorant of the articles of your creed, of the commandments, or of any of those things which Christians in your station are bound to know? For how long a time?

Have you despaired of salvation, or of the forgiveness of your sins? Or have you rashly presumed upon finding mercy, going on in your sins without any thoughts of amendment, or depending upon a death-bed repentance? How long have you been in this way?

Have you, after falling into mortal sin, neglected for a long time to turn to God by repentance; and for how long a time?

Have you neglected your morning or evening prayers? How often?

Have you received Confirmation in the state of mortal sin?

Have you employed prayers, or sacred names, to superstitious uses? How often?

Have you profaned the holy Scripture by any whimsical or unauthorized interpretation, or construction? Have you profaned or abused holy places or things consecrated to God! How often?

Have you believed in fatality, magic, or superstition? How far?

Have you believed in dreams, consulted fortune-tellers, taken notice of omens, or made any other superstitious observations? How often?

2. *"Thou shalt not take the name of God in vain."*

CONSIDER, whether you have trifled with the name of God, by using it irreverently? How often?

Whether you have taken rash or false oaths; or induced others to do so? How often?

Whether you have cursed or sworn, or caused others to do so? How often?

Whether you have violated your lawful oaths, or led others to do so? How often?

Whether you have executed what you rashly swore to do? How often?

3. *"Remember thou keep holy the Sabbath-day."*

CONSIDER, whether you have neglected to sanctify the Lord's day, either by omitting Mass without sufficient cause, or hearing it irreverently? How often?

Whether you have neglected to assist at the evening service of the Church, commonly called Vespers?

Whether you have spent the Sunday or any part of it in servile work, without necessity? How often?

4. *"Honor thy Father and thy Mother."*

DUTIES OF CHILDREN.

CONSIDER, whether you have shown any disrespect to your parents? Whether you have answered them in a petulant manner, grieved them,

or provoked them to anger? Whether you have neglected them in sickness, poverty, or any other necessity? Whether you have disowned them, or been ashmed of them before others, through pride? Whether you have abused or cursed them? How often?

Whether you have stolen from your parents, or squandered their substance? Whether you lifted your hand against them? How often?

Whether you were impatient or peevish when they reminded you of your faults? Whether you disregarded their good advice? How often?

Whether you neglected to execute their will after their death: or delayed unnecessarily to do so? Whether you have shown contempt or disobedience to your lawful superiors, spiritual or temporal? How often?

Whether you have shown contempt or disrespect to aged persons? How often?

Duties of Parents.

PARENTS should remember that, if their children owe them love, respect and obedience, they themselves are bound to discharge certain duties, on the faithful performance of which depends, in great measure, the conduct of their children.

Consider, therefore, whether you have loved your children with a Christian love; corrected them for their faults in a Christian manner; that is, without irascibility, but with firmess and meekness, and at the favorable moment.

Have you neglected to teach them, or to have them learn their prayers and the Christian doctrine?

Have you been attentive to inspire them with sentiments of fear and love of God?

Have you neglected to see that they regularly approach the Sacraments of Penance and Eucharist?

Have you neglected to remove from them the occasions of sin, such as *dangerous companions, bad books, &c.?* How often?

Have you flattered their passions, connived at their faults, or allowed them to indulge in their evil inclinations? How often?

Have you scandalized them? In what, and how often?

Have you neglected to educate them according to your means?

Have you endeavored to dissuade them from embracing the state of life to which they appeared to have been called by the Almighty?

Have you compelled them to a particular state of life, or to marry a particular person?

Duties of Clerks, Workmen, Servants, &c., to their Employers.

Consider, whether you have been disobedient to your employers. Whether you have injured or destroyed their property through carelessness, neglect or want of diligence? How often?

Have you been inattentive to the business intrusted to your care? How far, and how often?

Have you disregarded the just and reasonable interests of your employers? How far, and how often?

Have you stolen from them, or given any thing away without their knowledge? Of what value, and how often?

Have you betrayed their confidence by revealing their secrets, by tale-bearing, lies, &c.?

Have you sworn falsely for them, knowing well that you should not violate the law of God for any one?

DUTIES OF MASTERS, EMPLOYERS, &C., TO THOSE UNDER THEIR CHARGE.

HAVE you taken sufficient care to govern your servants, or those under your charge?

Have you neglected to give them salutary advice when you saw them straying from the path of virtue?

Have you not, perhaps, been the cause of their falling away, either by your example or otherwise?

Have you afforded them time to perform their religious duties; such as, approaching the Sacraments, assisting at Mass on Sundays and holydays, &c.?

Have you required them to do that which you knew was offensive to God?

Have you overburdened them with work or treated them injuriously?

Have you omitted to pay them their wages; or delayed it from them?

5. "*Thou shalt not kill.*"

CONSIDER, whether you have committed any act that was likely to lead to the death of a fellow-creature: whether you encouraged others to do so, or desired it in your heart? How often?

Have you desired any one's death, through hatred, malice, or self-interest?

Have you provoked, challenged, or struck others, or been guilty of quarreling or fighting? How often?

Have you desired your own death through passion or impatience? How often?

Have you entertained a deliberate hatred for any fellow-creature?

Have you refused pardon to those who did you injury?

Have you taken private revenge for real or supposed injuries; suborned others to do it, or desired it in your heart? How often?

6. "*Thou shalt not commit adultery.*"
9. "*Thou shalt not covet thy neighbor's wife.*"

CONSIDER, whether you have wilfully entertained unchaste thoughts or desires? How long have they lasted? Have you been guilty of saying or listening to filthy things? of singing or listening to bad songs? of looking at unchaste objects? of reading or lending bad books? of making or keeping lascivious pictures? of dressing indecently? Have you committed any unchaste act? Have you yielded to evil or induced others thereto? Have you kept up a guilty friendship? Have you given way to familiarity, or taken part in improper amusements?

N. B. In this matter you must express yourself with the greatest sincerity and modesty possible; declare the circumstances that may alter the kind of sin; you must not be afraid to give and ask all the necessary explanations, just as a sick person, desirous of being cured, discloses all without reserve to the physician.

7. "*Thou shalt not steal.*"

CONSIDER, whether you have possessed or do possess, unjustly, the property of your neighbor?

Have you bought or received goods from suspicious persons? Have you, through malice, envy, or revenge, done injury to your neighbor's property?

Have you declined, when in your power, to pay your just debts?

Have you refused or delayed to make restitution for the injury done your neighbor, when in your power?

8. "*Thou shalt not bear false witness against thy neighbor.*"

CONSIDER, whether you have privately or publicly sworn, said, or insinuated that which is false, or doubtful, against your neighbor?

Whether you have spoken ill of him? Whether you have called him by abusive names? Whether you have declined to defend his character, when it was your duty to do so?

Whether you have flattered people in their crimes and excesses? How often?

Whether you have accused them of faults of which *you knew* or had reason to think, that they were innocent? How often?

Whether you have made known the *private sins* of others? opened their letters without permission? Whether you have listened to the private conversation of others? How often?

Whether you have set your neighbors at variance by relating the private business of one to another? How often?

10. "*Thou shalt not covet thy neighbor's goods.*"

CONSIDER, whether you have dwelt with deliberate pleasure on those sins prohibited by the Seventh Commandment?

3. ON THE PRECEPTS OF THE CHURCH.

CONSIDER, whether you have broken days of abstinence, or eaten more than one meal on fasting-days. Have you been accessary to others doing so? Have you accomplished the precept of annual Confession and Paschal Communion?

4. On the seven capital or deadly sins.

1. Pride. Consider, how far have you esteemed yourself on account of your fine appearance, your riches, your talents, your birth .....

Have you blushed at the condition of your parents? .... Have you spoken vainly of yourself, and taken pride even in your faults? Have you taken delight in the esteem and applause of others?... Have you not been ruled by human respect in your exercises of piety? ....

2. Covetousness. Have you had too much attachment to the goods of this world? Have you given alms according to your means? Have you deferred to pay your debts?

3. Lust. *See the Sixth Commandment.*

4. Envy. Have you been chagrined at the success or good fortune of another? Have you sought to lessen him in the estimation of others? Have you rejoiced to see him disappointed or mortified?

5. Gluttony. Have you indulged an inordinate gratification of your appetite? Have you been guilty of eating or drinking to excess? Have you caused others to do so?

Anger. Have you provoked, challenged, or struck others? Have you been guilty of quarrelling or fighting with them? Have you caused others to do so?

Sloth. Have you remained in bed through laziness after the hour of rising? Have you squandered away your time in idleness or useless occupation? Have you feigned to be sick, thereby to be dispensed from work? .....

N. B. Observe, that in each of those sins, of which you may be guilty, you may not only be guilty of your own sin, but of the sins of others; by "counselling, commanding, consenting to, or praising the sin of another; assisting, or otherwise sharing in it; not hindering it when you could, and by concealing

it, when it was your duty to make it known." You may be guilty of the sins of others also, by giving them a bad example.

PRAYER AFTER THE EXAMINATION.

O GOODNESS inconceivable! against Thee alone have I sinned, and in Thy sight have I committed iniquity. Ah my God! is this the result of all the protestations of fidelity I have so often made Thee? Alas! my heart is wrung with anguish in considering the number of times I have despised and outraged Thee. O bountiful God! open to me the treasures of Thy graces that I may thence draw forth a profound sorrow for having so often offended Thee. Touch my heart that it may be converted to Thee; that it may be overwhelmed with regret, and that it may bitterly weep for so many infidelities. O my adorable Redeemer! lend an attentive ear to the supplications I make Thee. Grant me a flood of burning tears to weep over the sins which I have committed in Thy presence; let Thy sacred Blood flow on my guilty soul, let Thy Wounds, Thy bruised and mangled Body plead to Thy heavenly Father in my behalf; and grant that I may be washed from my iniquities and cleansed from my sins. Receive me into Thy extended arms; shelter me in Thy Sacred Heart, and with Thy precious Blood, seal me Thy own for ever.

ON CONTRITION.

As contrition is the most essential disposition for making a good confession, you should humbly beg it of God and earnestly endeavor to excite it in your heart. For this end, consider that sin is a grievous outrage against the sovereign majesty of God, and that it is supremely injurious to your spiritual welfare; reflect on the good of which it robs you, and the innumerable evils it entails upon you; look on your Savior nailed to an ignominious gibbet in order to repair this outrage, to appease the anger of the Almighty, and to throw open to you the gates of Heaven which sin alone had closed.

Beg this hearty contrition through the infinite merits of Jesus Christ, the intercession of the Blessed Virgin, and of your guardian Angel.

PRAYER TO OBTAIN CONTRITION.

O my God! Thy eyes, forever open upon me, have seen all that is imperfect and criminal in my actions, and Thy divine light has made known to me the depth and magnitude of my wounds. O Thou who alone canst change the arid rock of the desert into a fountain of living water, soften by the sweet influence of Thy grace, the obduracy of my heart, and make tears of sincere repentance flow therefrom. May I mingle them with the precious Blood which Thy Son, my Savior, shed for me on the cross. Increase the ardor of my love, so that like the repentant Magdalene, my sins may be pardoned.

This is the grace which I beg of Thee, O Father of all perfect gifts! and which I solicit in the name of Thy divine Son, through the intercession of Mary, of my guardian Angel, and of all my heavenly protectors.

To excite Contrition in your heart, you may address yourself the following questions:

1—*Whom have I offended?* My God, my Lord, my Creator, my Redeemer, the most equitable of judges, the tenderest of fathers, Him whose bounty knows no limits, and who has lavished upon me, His choicest favors.

2—*Where?* In His august presence, in His service, in His house; for the place in which I am, is holy ground.

3—*How?* Wilfully, with premeditation, often and grievously, though I had repeatedly promised to amend.

4—*For what?* For a fleeting pleasure, a criminal gratification, through a base desire of pleasing.

5—*When?* Even when He cherished and protected me, when He preserved me from a multitude of impending woes.

6—*With what?* With the gifts which He granted me, with the inestimable graces which He heaped upon me.

7—*What have been the effects?* Humiliation, pain, remorse, grace forfeited, Heaven closed, slavery of the devil, hell merited... Can there be a greater misfortune?

A saintly personage of the last century, was in the habit of exciting himself to contrition by making three stations. In the first, he descended in spirit into hell, and considered that God at any moment could have precipitated him into that frightful abyss of eternal hatred and undying despair. In the second, he ascended into Heaven, to that abode of love and happiness; the thought of the eternal felicity of the blessed on the one hand, and on the other, the never-ending torments to which his sins exposed him, awoke in his breast a sovereign hatred of all that might be offensive to his Maker. He then transported himself to Calvary's mount, knelt at the foot of the cross, kissed its sacred wood, bathed the ground with his tears, and raising his eyes to the Victim that there hung between heaven and earth, begged Him to pardon his ingratitude in virtue of the Blood which, instead of crying to Heaven for vengeance, was there shed for the salvation of sinners.

This method is very beneficial and easy in practice.

Make the acts of *contrition* and *firm purpose* which follow, but be not content with merely pronouncing them with the lips, penetrate your heart with them and add thereto whatever grace may suggest.

ACT OF CONTRITION.

TURN not, O Lord, a deaf ear to my supplications; be appeased by the lamentations of a heart sincerely repentant for its faults; Oh! that the vivacity of my sorrow could equal the enormity of my sins!

O agonizing Lord! infuse into my heart one drop of that bitterness with which Thy soul was overwhelmed in the garden of Gethsemane, that I may thereby be rendered truly contrite.

Pardon, O merciful God, for all the sins that I have committed, or to which I have been accessary; pardon for the good which I have neglected to do, or which I have done badly; pardon for all the faults of which I acknowledge myself guilty, and those I may have forgotten. I sovereignly detest them, and I would wish to repair, at the price of all that is dearest to me, the misfortune of having offended Thee.

ACT OF FIRM PURPOSE.

I HAVE sinned, O my Father against Heaven and before Thee! I am no longer worthy to be called Thy son; make me as one of Thy servants. I am firmly resolved to immolate all that I hold most precious rather than again offend Thee.

What! because Thou art infinitely good

and that Thy mercy knows no bounds, shall it be said that I abuse of Thy favors to offend Thee. No, Lord, it shall not be so; never shall I be so ungrateful.

In Thy presence, O divine Jesus, and before Thy holy Altar, I take a firm resolution to flee from sin, to avoid the occasions, and to strive efficaciously to destroy ...(*Here name the habitual sin which you strive to overcome.*) to which I am much addicted and which is so displeasing to Thee.

Yes Lord, rather die a most cruel death than violate my resolution of serving Thee with inviolable fidelity.

I well know that my passions shall again wage war against me; but with the assistance of Thy holy grace I will accomplish the engagement that I have made. Henceforth no more thoughts, words, or actions contrary to charity or modesty; no more irreverence in Thy holy temple, tepidity in Thy service, omission of my duties, attachment to my sentiments and my will.

Notwithstanding your good will, you may not feel sensible contrition; be not troubled but have confidence in the divine mercy. Sensible sorrow is not an essential part of true contrition; it consists chiefly in an act of the will which detests its past faults and is resolved to commit them no more.

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THE ACCUSATION.

It would be of no utility to examine your conscience, excite yourself to contrition, and make good resolutions, if in your accusation you knowingly conceal even one mortal sin. By receiving absolution in so unworthy and so criminal a state, instead of obtaining pardon, you add to your former guilt the horrid crime of sacrilege. "Do you not see," says St. Francis of Sales, "that as long as you keep your sins concealed in your soul, they are like so many thorns which unceasingly inflict cruel wounds; but, when they are brought to light by an humble and sincere accusation, they become as so many fresh and fragrant roses." "When the tongue," says St. Augustin, "is silent, the heart exhales itself in bitter complaints, and the only means to tranquilize it, is to make a candid avowal of one's faults and failings."

PRAYER

TO OVERCOME THE SHAME THAT MIGHT LEAD YOU TO CONCEAL SOME SIN IN CONFESSION.

O DIVINE Jesus! who didst wish to be accounted a sinner, and to undergo unheard-of torments as though Thou wert really guilty, deliver me from the shame which sometimes unfortunately prevents penitents from declaring all their sins, impart to me strength to overcome my repugnance and to accuse my faults with frankness and sincerity. I know, O my God! it is to Thee that I speak in the person of Thy sacred minister; could I, therefore, conceal from Thee that which Thou

knowest perfectly? O Thou whose all-seeing eye penetrates into the deepest recesses of my heart, and reads therein, as in an open book, my most secret thoughts, desires, and aspirations, dare I expose myself to make a sacrilegious confession by not disclosing all my sins? Preserve me, O merciful God, from so great a misfortune; grant me that simplicity and candor with which I should expose to my confessor the manifold wounds of my suffering soul, and to make known to him without disguise or dissimulation the number and species of my sins, as well as their aggravating circumstances, so that, approaching this tribunal of reconciliation with the requisite dispositions, I may merit to obtain from Thy paternal goodness and mercy the pardon of my sins.

Yes, divine Lord! I shall plunge myself into the wonderful pool which Thine Angel stirs; I shall knock at the door of that place of refuge, which Thou hast opened to all repentant sinners; of that paternal abode, whence Thou extendest Thine arms to Thy prodigal son, who, penetrated with humility, grief and confidence, returns to Thee. There shall I taste peace; there shall I recover my lost happiness; there shall I enjoy the sweetness of those touching words which Thy well-beloved addresses us: *Come to Me, all ye that labor and are burdened, and I will refresh you.*

MANNER OF CONFESSING.

ENTER the confessional with modesty and collectedness, as though Jesus Christ Himself visibly appeared to you in the person of the priest. Take an humble and penitential attitude, make the sign of the cross, and beg the priest's blessing, saying: *Bless me, Father, for I have sinned.* When he has given you his benediction, answer *Amen*, and say contritely: *I confess to Almighty God.... and to you, Father, all the sins that I have committed by thought, word, deed, or omission.* Without waiting to be questioned, say what time has elapsed since your last confession; whether you performed the penance prescribed; whether you received absolution; and whether you remember any sin which you did not then confess. Begin your accusation thus: *I accuse myself of....* It is highly recommended to commence by those sins which cause you the greater confusion, and for which you feel the greater repugnance. Be on your guard against a false shame; state as near as possible the number of your sins, and mention any circumstance that may seem to aggravate them. If you doubt whether an act be a sin or not, consult your confessor thereon, that he may enlighten you. Make a careful distinction between habitual sins, and those which you but rarely commit. Answer with simplicity the questions the priest may make you. Having finished your accusation, say: *For these and all the sins that I do not remember, as well as for all those of my past life, I humbly beg pardon of God, and of you, Father, penance and absolution. Through my fault, &c.* Then listen with attention and docility to the direction and advice of your confessor, be fully resolved to accomplish your penance, and to make any reparation or restitution that he may enjoin.

If he grants you absolution, receive it with

profound sentiments of humility and compunction, and recite in an audible voice an act of *contrition*. If your eyes are not suffused with tears of repentance at the remembrance of the sins for which a loving and compassionate God shed His precious Blood, may your heart, at least, be penetrated with a sovereign horror for sin.

ON ABSOLUTION.

IN receiving absolution, the precious Blood of our Redeemer flows in upon our soul, and cleanses it from every stain; we are robed in the nuptial garment, to assist at the wedding of the Lamb, the gates of hell are shut, and a throne of glory is prepared for us in the everlating abode of the just.

We should, therefore, receive so unspeakable a grace with respect, love, and confidence. To prove our gratitude to so merciful and beneficent a Savior, we should carefully shun even the slightest appearance of sin, and earnestly endeavor to advance in the way of perfection. After confession, spend some time in meditating on the graces you have received, and pour forth your soul in fervent acts of thanksgiving. The following prayers may be said:

PRAYERS AFTER CONFESSION.

I.

Thy sins are forgiven thee (Mark ii, 5).

YES, O God of goodness and mercy! I have just now, been absolved, by virtue of the

power, which Thou hast granted to the ministers of Thy Church. That sentence of mercy and forgiveness has restored me to Thy favor, if, as I wish and hope to have done, I have approached the sacred tribunal with the requisite dispositions. This is the effect of the precious Blood Thou hast shed for me, O Jesus my God and Savior! Yes, Thou *hast loved* me; and *washed* me *from my sins in Thy own Blood.*

Give thanks to God for His infinite love and mercy.

II.

O praise the Lord, all ye nations: praise Him, all ye people. For His mercy is confirmed upon us: and the truth of the Lord remaineth forever. Glory, &c. (Psalm cxvi).

O MERCIFUL Redeemer of my soul! what praise, love, and thanks, shall I return Thee for having made a bath of Thy Blood, and a garment of Thy grace, to cleanse my defiled soul in the Sacrament of Penance? Let my body, soul, and all that is within me, bless Thee eternally; and let heaven, earth, and all that is within them, say *Amen.*

Receive, I beseech Thee, O my dear Lord! by the bowels of Thy mercy, by the merits of Thy Mother, and the merits of all Thy blessed Saints, this my confession: let it be pleasing

to Thy sacred Majesty, and profitable to my own soul; let Thy infinite sweetness of love, and bitterness of sorrow, supply all its defects: whether it be want of fervent contrition, or perfect integrity, of humility, of charity, of simplicity, of a true sense and feeling of the heinousness of my sins, of a full resolution of amendment, or any other circumstance, negligence, or error whatsoever.

After having duly reflected on the advice of your confessor, place yourself, in a special manner, under the protection of the Most Blessed Virgin, in order to obtain the grace of perseverance. Remember that no matter how sincere your resolutions may be, without the assistance of prayer, you shall invariably relapse into sin. Resolve, then, frequently to raise your heart to God in fervent prayer. Do not defer the performance of the penance imposed, as you know it is of strict obligation. To this add some voluntary mortification, and strive to gain as many indulgences as possible, thereby to better satisfy for your sins. Be particularly careful to offer up to the divine Justice, by way of satisfaction, all your pains and labors.

WHEN ABSOLUTION HAS BEEN REFUSED.

If the confessor judge proper to defer absolution, lament interiorly and acknowledge yourself unworthy of receiving it; resolve to make new efforts to merit it by a reformation of your life and by sincere penance.... Recite the following prayer.

O DIVINE Jesus! I have laid open to Thee the interior of my soul; Thou hast examined my wounds, yet I leave Thee without being healed; Thou hast known my infidelities, yet Thou hast not pardoned me; ah! when shall I obtain this inestimable favor? What shall I do, O my dear Jesus, to merit it? I shall implore Thy grace to combat with more valor my inveterate enemies, and to triumph over my corrupt inclinations; I shall say, with Thy apostle, *Lord save me or I perish.*

Thou art all powerful and I am weakness itself. I cast myself at Thy feet to implore Thy clemency; let the bowels of Thy mercy, O Lord, be moved at the sight of Thy prodigal son who bitterly weeps for his sins ..... I am determined to belong entirely to Thee; fortify my will, so that having accused and humiliated myself anew, I may merit to hear from Thy sacred mouth those words of grace and benediction: *Thy sins are forgiven Thee.* Amen.

THE SEVEN PENITENTIAL PSALMS.

There are few prayers so capable of disarming the justice of God, as the Penitential Psalms. We should endeavor to enter into the sentiments of compunction, love, devotedness, admiration, and confidence, with which the Royal Prophet was penetrated when he composed them.

He often speaks of the enemies who persecuted him, and these expressions may readily be applied to the devil and to sin.

Anth. Remember not, O Lord! our offences, nor those of our parents, and take not revenge on our sins.

PSALM vi. *Domine ne in furore.*

1. David, in deep affliction, prayeth for a mitigation of the divine anger, 4. in consideration of God's mercy; 5. His glory; 6. his own repentance; 8. by faith triumphs over his enemies.

O LORD, rebuke me not in Thy indignation, nor chastise me in Thy wrath.

Have mercy on me, O Lord, for I am weak: heal me, O Lord, for my bones are troubled.

And my soul is troubled exceedingly: but Thou, O Lord, how long?

Turn to me, O Lord, and deliver my soul: O save me for Thy mercy's sake.

For there is no one in death, that is mindful of Thee: and who shall confess to Thee in hell?

I have labored in my groanings, every night I will wash my bed: I will water my couch with my tears.

My eye is troubled through indignation: I have grown old amongst all my enemies.

Depart from me, all ye workers of iniquity: for the Lord hath heard the voice of my weeping.

The Lord hath heard my supplication: the Lord hath received my prayer.

Let all my enemies be ashamed, and be very much troubled: let them be turned back, and be ashamed very speedily.

Glory be, &c.

Psalm xxxi. *Beati quorum.*

1. Blessings of remission of sins; 3. misery of impenitence; 6. confession of sins bringeth ease; 8. safety; 14. joy.

BLESSED are they whose iniquities are forgiven, and whose sins are covered.

Blessed is the man to whom the Lord hath not imputed sin, and in whose spirit there is no guile.

Because I was silent my bones grew old: whilst I cried out all the day long.

For day and night Thy hand was heavy upon me: I am turned in my anguish, whilst the thorn is fastened.

I have acknowledged my sin to Thee, and my injustice I have not concealed.

I said: I will confess against myself my injustice to the Lord; and Thou hast forgiven the wickedness of my sin.

For this, shall every one that is holy, pray to Thee in a seasonable time.

And yet in a flood of many waters, they shall not come nigh unto him.

Thou art my refuge from the trouble which hath encompassed me: my joy, deliver me from them that surround me.

I will give thee understanding, and I will instruct thee in this way, in which thou shalt go: I will fix my eyes upon thee.

Do not become like the horse and the mule, who have no understanding.

With bit and bridle bind fast their jaws, who come not near unto thee.

Many are the scourges of the sinner, but mercy shall encompass him that hopeth in the Lord.

Be glad in the Lord, and rejoice, ye just, and glory, all ye right of heart.

Glory be, &c.

Psalm xxxvii. *Domine, ne in furore.*

1. David's extreme anguish; 15. he hoped in God; 18. his resignation, grief; 22. fervent prayer.

REBUKE me not, O Lord, in Thy indignation; nor chastise me in Thy wrath.

For Thy arrows are fastened in me: and Thy hand hath been strong upon me.

There is no health in my flesh, because of Thy wrath: there is no peace for my bones, because of my sins.

For my iniquities are gone over my head: and as a heavy burden are become heavy upon me.

My sores are putrefied and corrupted, because of my foolishness.

I am become miserable, and am bowed down even to the end: I walked sorrowful all the day long.

For my loins are filled with illusions; and there is no health in my flesh.

I am afflicted and humbled exceedingly: I roared with the groaning of my heart.

Lord, all my desire is before Thee, and my groaning is not hidden from Thee.

My heart is troubled, my strength hath left me, and the light of my eyes itself is not with me.

My friends and my neighbors have drawn near, and stood against me.

And they that were near me stood afar off: and they that sought my soul used violence.

And they that sought evils to me spoke vain things, and studied deceits all the day long.

But I, as a deaf man, heard not: and as a dumb man not opening his mouth.

And I became as a man that heareth not: and that hath no reproofs in his mouth.

For in Thee, O Lord, have I hoped: Thou wilt hear me, O Lord my God.

For I said: Lest at any time my enemies rejoice over me: and whilst my feet are moved, they speak great things against me.

For I am ready for scourges: and my sorrow is continually before me.

For I will declare my iniquity: and I will think for my sin.

But my enemies live, and are stronger than I: and they that hate me wrongfully are multiplied.

They that render evil for good, have detracted me, because I followed goodness.

Forsake me not, O Lord my God: do not Thou depart from me.

Attend unto my help, O Lord, the God of my salvation.

Glory be, &c.

Psalm l. *Miserere.*

1. David prayeth for remission of his sins; 8. for perfect sanctity: 17. God delighteth less in sacrifice than in a contrite heart; 19. David prayeth for the building of a temple in Jerusalem, figuratively, the exaltation of the Church.

HAVE mercy on me, O God, according to Thy great mercy.

And according to the multitude of Thy tender mercies, blot out my iniquity:

Wash me yet more from my iniquity, and cleanse me from my sin.

For I know my iniquity, and my sin is always before me.

To Thee only have I sinned, and have done evil before Thee: that Thou mayst be justified in Thy words, and mayst overcome when Thou art judged.

For behold I was conceived in iniquities; and in sins did my mother conceive me.

For behold Thou hast loved truth: the uncertain and hidden things of Thy wisdom, Thou hast made manifest to me.

Thou shalt sprinkle me with hyssop, and I shall be cleansed: Thou shalt wash me, and I shall be made whiter than snow.

To my hearing Thou shalt give joy and gladness: and the bones that have been humbled shall rejoice.

Turn away Thy face from my sins, and blot out all my iniquities.

Create a clean heart in me, O God: and renew a right spirit within my bowels.

Cast me not away from Thy face; and take not Thy holy Spirit from me.

Restore unto me the joy of Thy salvation, and strengthen me with a perfect spirit.

I will teach the unjust Thy ways: and the wicked shall be converted to Thee.

Deliver me from blood, O God, Thou God

of my salvation, and my tongue shall extol Thy justice.

O Lord, Thou wilt open my lips: and my mouth shall declare Thy praise.

For if Thou hadst desired sacrifice, I would indeed have given it: with burnt-offerings Thou wilt not be delighted.

A sacrifice to God is an afflicted spirit: a contrite and humbled heart, O God, Thou wilt not despise.

Deal favorably, O Lord, in Thy good-will with Sion; that the walls of Jerusalem may be built up.

Then shalt Thou accept the sacrifice of justice, oblations, and whole burnt-offerings: then shall they lay calves upon Thy altar.

Glory be, &c.

Psalm ci. *Domine exaudi.*

1. The extreme affliction of the psalmist; 12. the eternity and mercy of God; 19. to be recorded and praised by future generations; 26. the unchangeableness of God.

HEAR, O Lord, my prayer: and let my cry come to Thee.

Turn not away Thy face from me: in the day when I am in trouble, incline Thy ear to me.

In what day soever I shall call upon Thee, hear me speedily.

For my days are vanished like smoke: and

my bones are grown dry like fuel for the fire.

I am smitten as grass, and my heart is withered, because I forgot to eat my bread.

Through the voice of my groaning, my bone hath cleaved to my flesh.

I am become like to a pelican of the wilderness: I am like a night-raven in the house.

I have watched and am become as a sparrow all alone on the house-top.

All the day long my enemies reproached me, and they that praised me did swear against me.

For I did eat ashes like bread, and mingled my drink with weeping.

Because of Thy anger and indignation: for having lifted me up Thou hast thrown me down.

My days have declined like a shadow, and I am withered like grass.

But Thou, O Lord, endurest for ever: and Thy memorial to all generations.

Thou shalt arise and have mercy on Sion: for it is time to have mercy on it, for the time is come.

For the stones thereof have pleased Thy servants: and they shall have pity on the earth thereof.

And the gentiles shall fear Thy name, O Lord, and all the kings of the earth, Thy glory.

For the Lord hath built up Sion: and He shall be seen in His glory.

He hath had regard to the prayer of the humble: and he hath not despised their petition.

Let these things be written unto another generation: and the people that shall be created shall praise the Lord:

Because He hath looked forth from His high sanctuary: from Heaven the Lord hath looked upon the earth.

That He might hear the groans of them that are in fetters: that He might release the children of the slain:

That they may declare the name of the Lord in Sion: and His praise in Jerusalem.

When the people assemble together, and kings to serve the Lord.

He answered Him in the way of his strength: Declare unto me the fewness of my days.

Call me not away in the midst of my days: Thy years are unto generation and generation.

In the beginning, O Lord, Thou foundedst the earth: and the heavens are the works of Thy hands.

They shall perish but Thou remainest: and all of them shall grow old like a garment:

And as a vesture Thou shalt change them, and they shall be changed. But Thou art always the self-same, and Thy years shall not fail.

The children of Thy servants shall continue: and their seed shall be directed forever.

Glory be to the Father, &c.

PSALM CXXIX. *De profundis.*

An excellent model for sinners imploring the divine mercy.

OUT of the depths I have cried to Thee, O Lord: Lord, hear my voice.

Let Thy ears be attentive to the voice of my supplication.

If Thou, O Lord, wilt mark iniquities: Lord, who shall stand it.

For with Thee there is merciful forgiveness: and by reason of thy law I have waited for Thee, O Lord.

My soul hath relied on His word: my soul hath hoped in the Lord.

From the morning watch even until night, let Israel hope in the Lord.

Because with the Lord there is mercy; and with Him plentiful redemption.

And He shall redeem Israel from all his iniquities.

Glory be to the Father, &c.

PSALM CXLII. *Domine exaudi.*

1. David prayeth for favor in judgment; 3. represents his distress; 7. he prayeth for grace; 9. for delivrance; 10. for sanctification; 12. victory over his enemies.

HEAR, O Lord, my prayer: give ear to my supplication in Thy truth: hear me in Thy justice.

And enter not into judgment with Thy servant: for in Thy sight no man living shall be justified.

For the enemy hath persecuted my soul: he hath brought down my life to the earth.

He hath made me to dwell in darkness as those that have been dead of old: and my spirit is in anguish within me: my heart within me is troubled.

I remember the days of old, I meditated on all Thy works: I meditated upon the works of Thy hands.

I stretched forth my hands to Thee: my soul is as earth without water unto Thee.

Hear me speedily, O Lord: my spirit hath fainted away.

Turn not away Thy face from me, lest I be like unto them that go down into the pit.

Cause me to hear Thy mercy in the morning; for in Thee have I hoped.

Make the way known to me wherein I should walk: for I have lifted up my soul to Thee.

Deliver me from my enemies, O Lord, to Thee have I fled: teach me to do Thy will, for Thou art my God.

Thy good Spirit shall lead me into the right land; for Thy name's sake, O Lord, Thou wilt quicken me in Thy justice.

Thou wilt bring my soul out of trouble: and in Thy mercy Thou wilt destroy my enemies.

And Thou wilt cut off all them that afflict my soul: for I am Thy servant.

Glory be to the Father, &c.

Anth. Remember not, O Lord, our offences, nor those of our parents, and take not revenge of our sins.

THE LITANY OF THE SAINTS.

KYRIE, eleison.	LORD, have mercy on us.
Christe, eleison.	Christ, have mercy on us.
Kyrie, eleison.	Lord, have mercy on us.
Christe, audi nos.	Christ, hear us.
Christe, exaudi nos.	Christ, graciously hear us.
Pater de cœlis Deus, miserere nobis.	God the Father of Heaven, have mercy on us.
Fili Redemptor mundi Deus, miserere nobis.	God the Son, Redeemer of the world, have mercy on us.
Spiritus Sancte Deus, miserere nobis.	God the Holy Ghost, have mercy on us.
Sancta Trinitas unus Deus, miserere nobis.	Holy Trinity, one God, have mercy on us.
Sancta Maria, ora pro nobis.	Holy Mary, pray for us.
Sancta Dei Genitrix,	Holy Mother of God,
Sancta Virgo virginum,	Holy Virgin of virgins,
Sancte Michael,	St. Michael,
Sancte Gabriel,	St. Gabriel,
Sancte Raphael,	St. Raphael,
Omnes sancti Angeli et Archangeli, orate pro nobis.	All ye holy Angels and Archangels,
Omnes sancti beatorum Spirituum ordines, orate, &c.	All ye holy orders of blessed Spirits,
Sancte Joannes Baptista, ora, &c.	St. John the Baptist,
Sancte Joseph, ora, &c.	St. Joseph,

Ora, &c. — Pray for us.

Omnes sancti Patriarchæ et Prophetæ, orate pro nobis.		All ye holy Patriarchs and Prophets,	
Sancte Petre,		St. Peter,	
Sancte Paule,		St. Paul,	
Sancte Andrea,		St. Andrew,	
Sancte Jacobe,		St. James,	
Sancte Joannes,		St. John,	
Sancte Thoma,		St. Thomas,	
Sancte Jacobe,		St. James,	
Sancte Philippe,		St. Philip,	
Sancte Bartholomæ,		St. Bartholomew,	
Sancte Matthæe,		St. Matthew,	
Sancte Simon,		St. Simon,	
Sancte Thaddæe,	Ora pro nobis.	St. Thaddeus,	Pray for us.
Sancte Mathia,		St. Matthias,	
Sancte Barnaba,		St. Barnaby,	
Sancte Luca,		St. Luke,	
Sancte Marce,		St. Mark,	
Omnes sancti Apostoli et Evangelistæ, orate pro nobis.		All ye holy Apostles and Evangelists,	
Omnes sancti Discipuli Domini, orate pro nobis,		All ye holy Disciples of our Lord.	
Omnes sancti Innocentes, orate pro nobis.		All ye holy Innocents,	
Sancte Stephane, ora, &c.		St. Stephen,	
Sancte Laurenti, ora, &c.		St. Lawrence,	
Sancte Vincenti, ora, &c.		St. Vincent,	
Sancti Fabiane et Sebastiane, orate, &c.		SS. Fabian and Sebastian,	
Sancti Joannes et Paule,		SS. Paul and John,	
Sancti Cosma et Damiane,		SS. Cosmas and Damian,	
Sancti Gervasi et Protasi,	Orate, &c.	SS. Gervase and Protase,	
Omnes sancti Martyres,		All ye holy Martyrs,	
Sancte Sylvester, ora.		St. Sylvester,	
Sancte Gregori,		St. Gregory,	
Sancte Ambrosi,		St. Ambrose,	
Sancte Augustine,		St. Augustine,	
Sancte Hieronyme,		St. Jerome,	
Sancte Martine,	Ora pro nobis.	St. Martin,	
Sancte Nicolae.		St. Nicholas,	

Omnes sancti Pontifices et Confessores, orate.	All ye holy Bishops and Confessors,
Omnes sancti Doctores, orate, &c.	All ye holy Doctors,
Sancte Antoni, ora, &c.	St. Anthony,
Sancte Benedicte, ora, &c.	St. Benedict,
Sancte Bernade, ora, &c.	St. Bernard,
Sancte Dominice, ora, &c.	St. Dominic,
Sancte Francisce, ora, &c.	St. Francis,
Omnes sancti Sacerdotes et Levitæ, orate, &c.	All ye holy Priests and Levites,
Omnes sancti Monachi et Eremitæ, orate, &c.	All ye holy Monks and Hermits,
Sancta Maria Magdalena, ora, &c.	St. Mary Magdalen,
Sancta Agatha,	St. Agatha,
Sancta Lucia,	St. Lucy,
Sancta Agnes,	St. Agnes,
Sancta Cæcilia,	St. Cecily,
Sancta Catharina,	St. Catharine,
Sancta Anastasia,	St. Anastasia,
Omnes sanctæ Virgines et Viduæ, orate, &c.	All ye holy Virgins and Widows, pray, &c.
Omnes Sancti et Sanctæ Dei, intercedite pro nobis.	All ye men and women, Saints of God, make intercession for us.
Propitius esto, parce nobis, Domine,	Be merciful unto us, spare us, O Lord.
Propitius esto, exaudi nos, Domine.	Be merciful unto us, graciously hear us, O Lord,
Ab omni malo, libera nos, Domine.	From all evil, O Lord deliver us.
Ab omni peccato,	From all sin,
Ab ira tua,	From Thy wrath,
A subitanea et improvisa morte,	From a sudden and unprovided death,
Ab insidiis diaboli,	From the deceits of the devil,
Ab ira, et odio, et omni mala voluntate,	From anger, hatred, and all ill-will,
A spiritu fornicationis,	From the spirit of fornication,
A fulgure et tempestate,	From lightning and tempest,
A morte perpetua,	From everlasting death,

Ora, &c.

Pray for us.

Libera nos, Domine.

O Lord, deliver us.

Per mysterium sanctæ Incarnationis tuæ,

Per Adventum tuum,
Per Nativitatem tuam,
Per Baptismum et sanctum Jejunium tuum,
Per Crucem et Passionem tuam,
Per Mortem et Sepulturam tuam,
Per sanctam Resurrectionem tuam,
Per admirabilem Ascensionem tuam,
Per adventum Spiritus sancti Paracliti,

Libera nos, Domine.

In die judicii,
Peccatores, te regamus, audi nos.
Ut nobis parcas,
Ut nobis indulgeas,
Ut ad veram pœnitentiam nos perducere digneris,
Ut Ecclesiam tuam sanctam regere et conservare digneris,
Ut domnum Apostolicum et omnes ecclesiasticos ordines in sancta religione conservare digneris,
Ut inimicos sanctæ Ecclesiæ humiliare digneris,
Ut regibus et principibus Christianis pacem et veram concordiam donare digneris,
Ut cuncto populo Christiano pacem et unitatem largiri digneris,

Te rogamus, audi nos.

Through the mystery of Thy holy Incarnation,
Through Thy Coming,
Through Thy Nativity,
Through Thy Baptism, and holy Fasting,
Through Thy Cross and Passion,
Through Thy Death and Burial,
Through Thy holy Resurrection,
Through Thy admirable Ascension,
Through the coming of the Holy Ghost, the Comforter,

O Lord, deliver us.

In the day of judgment,
We sinners, do beseech Thee to hear us.
That Thou spare us,
That Thou pardon us,
That Thou vouchsafe to bring us to true penance,
That Thou vouchsafe to govern and preserve Thy holy Church,
That Thou vouchsafe to preserve our Apostolic prelate, and all ecclesiastical orders in holy religion,
That Thou vouchsafe to humble the enemies of Thy holy Church,
That Thou vouchsafe to give peace and true concord to Christian kings and princes,
That Thou vouchsafe to grant peace and unity to all Christian people,

We beseech Thee to hear us.

Ut nosmetipsos in tuo sancto servitio confortare et conservare digneris,
Ut mentes nostra ad cœlestia desideria erigas,
Ut omnibus benefactoribus nostris sempiterna bona retribuas,
Ut animas nostras, fratrum, propinquorum, et benefactorum nostrorum, ab æterna damnatione eripias,
Ut fructus terræ dare et conservare digneris,
Ut omnibus fidelibus defunctis requiem æternam donare digneris,
Ut nos exaudire digneris,
Fili Dei,
Agnus Dei, qui tollis peccata mundi, parce nobis Domine.
Agnus Dei, qui tollis peccata mundi, exaudi nos Domine.
Agnus Dei, qui tollis peccata mundi, miserere nobis.
Christe, audi nos. Christe, exaudi nos. Kyrie, eleison. Christe, eleison. Kyrie, eleison. Pater noster, (secreto.)
V. Et ne nos inducas in tentationem.
R. Sed libera nos a malo.

Te rogamus audi nos.

That Thou vouchsafe to confirm and preserve us in Thy holy service,
That Thou lift up our minds to heavenly desires,
That Thou render eternal good things to all our benefactors,
That Thou deliver our souls, and those of our brethren, kinsfolks, and benefactors, from eternal damnation,
That Thou vouchsafe to give and preserve the fruits of the earth,
That Thou vouchsafe to give eternal rest to all the faithful departed,
That Thou vouchsafe graciously to hear us,
Son of God,
Lamb of God, who takest away the sins of the world, spare us, O Lord.
Lamb of God, who takest away the sins of the world, graciously hear us, O Lord.
Lamb of God, who takest away the sins of the world, have mercy on us.
Christ, hear us. Christ, graciously hear us. Lord, have mercy on us. Our Father (in an under tone).
V. And lead us not into temptation.
R. But deliver us from evil.

We beseech Thee to hear us.

Psalm lxix.

DEUS, in adjutorium meum intende : * Domine, ad adjuvandum me festina.

Confundantur et reverentur, * qui quærunt animam meam :

Avertantur retrorsum, et erubescant, * qui volunt mihi mala :

Avertantur statim erubescentes, * qui dicunt mihi ; Euge, euge.

Exsultent et lætentur in te omnes qui quærunt te, * et dicant semper : Magnificetur Dominus ; qui diligunt salutare tuum.

Ego vero egenus et pauper sum : * Deus, adjuva me.

Adjutor meus et liberator meus es tu : * Domine, ne moreris.

Gloria Patri, &c.

V. Salvos fac servos tuos.

R. Deus meus, sperantes in te.

V. Esto nobis, Domine, turris fortitudinis.

R. A facie inimici.

O GOD, come to my assistance ; * O Lord, make haste to help me.

Let them be confounded and ashamed * that seek my soul :

Let them be turned backward, and blush for shame * that desire evils to me :

Let them be presently turned away blushing for shame * that say to me : 'Tis well, 'tis well.

Let all that seek Thee rejoice and be glad in Thee ; * and let such as love Thy salvation say always : The Lord be magnified.

But I am needy and poor ; * O God, help me.

Thou art my helper and my deliverer ; * O Lord, make no delay.

Glory be to the Father, &c.

V. Save Thy servants.

R. Who trust in Thee, O my God.

V. Be unto us, O Lord, a tower of strength.

R. From the face of the enemy.

V. Nihil proficiat inimicus in nobis.

R. Et filius iniquitatis non apponat nocere nobis.

V. Domine, non secundum peccata nostra facias nobis.

R. Neque secundum iniquitates nostras retribuas nobis.

V. Oremus pro Pontifice nostro *N.*

R. Dominus conservet eum, et vivificet eum, et beatum faciat eum in terra, et non tradat eum in animam inimicorum ejus.

V. Oremus pro benefactoribus nostris.

R. Retribuere dignare, Domine, omnibus nobis bona facientibus, propter nomen tuum, vitam æternam. *Amen.*

V. Oremus pro fidelibus defunctis.

R. Requiem æternam dona eis, Domine : et lux perpetua luceat eis.

V. Requiescant in pace.

R. Amen.

V. Pro fratribus nostris absentibus.

R. Salvos fac servos tuos, Deus meus, sperantes in te.

V. Let not the enemy prevail against us at all.

R. Nor the son of iniquity have any power to hurt us.

V. O Lord, deal not with us according to our sins.

R. Neither requite us according to our iniquities.

V. Let us pray for our chief Bishop, *N.*

R. The Lord preserve him, and give him life, and make him blessed upon earth, and deliver him not to the will of his enemies.

V. Let us pray for our benefactors.

R. Vouchsafe, O Lord, for Thy name's sake, to reward with eternal life all those who have done us good. *Amen.*

V. Let us pray for the faithful departed.

R. Eternal rest give them, O Lord; and let perpetual light shine upon them.

V. May they rest in peace.

R. Amen.

V. For our absent brethren.

R. O my God, save Thy servants who trust in Thee.

V. Mitte eis, Domine, auxilium de sancto.

R. Et de Sion tuere eos.

V. Domine, exaudi orationem meam.

R. Et clamor meus ad te veniat.

V. Send them help, O Lord, from Thy holy place.

R. And from Sion protect them.

V. O Lord, hear my prayer.

R. And let my cry come unto Thee.

LET US PRAY.

O GOD, whose property is always to have mercy and to spare, receive our petition; that we, and all Thy servants who are bound by the chains of sin, may, by the compassion of Thy goodness, be mercifully absolved.

HEAR, we beseech Thee, O Lord, the prayers of Thy suppliants, and pardon the sins of them that confess to Thee; that, in Thy bounty, Thou mayst give us pardon and peace.

OUT of Thy clemency, O Lord, show Thy unspeakable mercy to us; that so Thou mayst both acquit us of our sins, and deliver us from the punishments we deserve for them.

O GOD, who by sin art offended, and by penance pacified, mercifully regard the prayers of Thy people making supplication to Thee, and turn away the scourges of Thy anger, which we deserve for our sins.

O ALMIGHTY and Eternal God, have mercy on Thy servant, *N.*, our chief Bishop, and direct him according to Thy clemency, into the way of everlasting salvation; that, by Thy grace, he may desire those things that are agreeable to Thee, and perform them with all his strength.

O GOD, from whom are all holy desires, right counsels, and just works, give to Thy servants that peace which the world cannot give; that our hearts may be disposed to keep Thy commandments, and the fear of enemies being removed, the times, by Thy protection, may be peaceable.

INFLAME, O Lord, our reins and hearts with the fire of Thy Holy Spirit, that we may serve Thee with chaste bodies, and please Thee with clean hearts.

O GOD, the Creator and Redeemer of all the faithful, give to the souls of Thy servants departed the remission of all their sins, that, through pious supplications, they may obtain the pardon which they have always desired.

PROMPT, we beseech Thee, O Lord, our actions by thy holy inspirations, and carry them on by Thy gracious assistance; that every prayer and work of ours may begin always from Thee, and by Thee be happily ended.

O ALMIGHTY and Eternal God, who hast dominion over the living and the dead, and art merciful to all whom thou foreknowest shall be Thine by faith and good works; we humbly beseech Thee, that they for whom we have determined to offer up our prayers, whether this world still detains them in the flesh, or the world to come has already received them out of their bodies, may, by the clemency of Thy goodness, all Thy Saints interceding for them, obtain pardon and full remission of all their sins: Through our Lord Jesus Christ, Thy Son, who liveth and reigneth, one God with Thee and the Holy Ghost, world without end. *Amen.*

V. O Lord, hear my prayer.

R. And let my cry come unto Thee.

V. May the Almighty and most merciful Lord graciously hear us.

R. Amen.

V. And may the souls of the faithful departed, through the mercy of God, rest in peace.

R. Amen.

THE HOLY EUCHARIST.

WORDS are inadequate to express the augustness of the most exalted, the most holy, and the most ineffable of our mysteries,—the adorable Sacrament of the Eucharist. O mystery of love! O delight of fervent souls! O inconceivable prodigy of goodness! To love the children of Adam to such a degree as to die for them; to love them notwithstanding the innumerable outrages of which they have rendered themselves guilty; to love them so far as to become their Food; to come with the same tenderness to the inmate of the cottage as to the resident of the palace; to welcome with equal goodness the monarch and the shepherd; to unite by a mysterious bond two things so remote of their nature, vile and feeble man, and the Infinite Majesty before whom the heavens and the earth are as though they were not,—what an unspeakable marvel of love! This can be no other than the love of a God. What a debt of gratitude we owe our divine Lord for this Banquet of love!

THE EFFECTS OF HOLY COMMUNION.

THE principal effect of holy Communion is to unite us intimately to Jesus Christ, to incorporate us with Him, and to transform us into Him. The nearer we approach this divine end, the more shall we profit by the holy Communion. A worthy Communion, it is true, will not render us impeccable, for nothing is perfect in this world; but it imparts to us a love of perfection, fortifies in our souls the

love of good and the hatred of evil, augments and confirms our faith—this is its principal effect. It detaches the heart from earthly things and gives it an insatiable love for those that are heavenly, imparts a thorough knowledge of the love of God and that of piety, enables us practically to understand what it is to love Jesus and to be loved by Him. It facilitates the holy exercise of prayer, which is nothing else than the application and union of the soul with God, and the continuation of the holy Communion itself.

It increases sanctifying grace in our souls, renders easy and agreeable the practice of the virtues of our Lord, enables us courageously and cheerfully to perform works of penance; to become meek and humble of heart, charitable towards our neighbors, complaisant, indulgent and generous towards the poor; obedient and respectful towards our parents and superiors; patient in sufferings, maladies, and infirmities, in difficulties, contradictions, and adversities.

It strengthens us against temptations, particularly against those of the flesh, and inspires a horror of all that is indecent, and impure. Chastity is the fruit of holy Communion; innocence there alone, finds its preservative and rampart.

"The tenderest fruits, which are most subject to corruption, are preserved the whole year round," says St. Francis of Sales, "by placing them in sugar or honey; and shall not our hearts be preserved from the corruption of sin by the incorruptible Body and Blood of the Son of God?"

Penetrate yourself deeply with the foregoing, and learn to become Christian at the school of the Savior Himself. Nourish yourself with Jesus, replenish yourself with Jesus, that you may become, as it were, another Jesus, another child of God and of Mary.

FREQUENT COMMUNION.

Approach our divine Lord as often as possible, and forget not, says Monsignor de Segur, that it is by frequent Communion that you shall learn to become and remain a true Christian.

Piety is founded on faith; do you sincerely desire to acquire and preserve a lively, solid, and practical faith? Communicate often and fervently. Jesus is "the Author and Perfecter of our faith," and He alone brings down from Heaven this celestial gift to those happy souls who unite themselves lovingly to Him. Without frequent Communion, faith gradually becomes weak, and at last so languid, that it appears as though it were dead.

Do you desire to preserve your innocence? and, if unfortunately you have lost it, do you desire to regain it and remain pure for the future? Communicate often. The holy Communion is the most powerful guardian of chastity. Our divine Lord in often coming to unite His Body, so incomparably pure, to ours so strongly inclined to sin, will calm the tempest of your rising passions and will give you a superhuman strength to resist the temptations of Satan; and His sweet love, which purifies the heart, will inspire you with a sovereign horror for vice, and a love of chastity. Without frequent and regular Communion, it is impossible for the generality of young persons, long to remain pure; and with this holy practice, it becomes so easy to avoid evil, that the very combats themselves become not only less frequent, but also, far less dangerous. This observation is fundamental.

Do you desire to pray well? Do you desire to learn the great science of prayer, which is, after all, no other than the science of salvation? Do you sincerely desire to love God? Do you wish to remain worthy your Baptism, to entertain in yourself the life of Jesus Christ, the divine and eternal life? In a

word, do you really desire to sanctify yourself, and surely save your immortal soul? Communicate frequently and regularly. This contains all, for the holy Communion is Jesus Christ Himself.

Jesus Christ is the only Source of true Christian life,—the life of grace, of piety, of holiness, of prayer, of collectedness, of self-denial, of penance, of humility and meekness; He is the divine Source of spotless purity, of fraternal charity, of patience, of obedience, of lively faith; of affectionate love of God, of the most Blessed Virgin, and of our holy mother the Church; He is, in a word, the Source of all that is good, of all that is great, of all that is beautiful, true, and strong. Now, the holy Eucharist is Jesus Christ. He who separates himself from the Eucharist, withdraws, by the very fact, from Jesus Christ the Source of life. A practical love of the Blessed Sacrament, is no other than the love of God.

After the misfortune of a sacrilegious Communion, there is nothing more fatal to the Christian soul than to absent herself from the holy Table.

Of a hundred of our youth who lose the grace of God, of a hundred young men who are carried away by the torrent of the world and of vice, ninety-nine would easily and certainly have saved themselves had they had the courage to communicate frequently and regularly.

I always couple these two words, frequently and regularly, for the one sufficeth not without the other. Communicate frequently, but regularly; communicate regularly, but frequently, very frequently.

Regularity is the strength of good habits; without it, the character is never formed, and the conscience is never consolidated in good.

"If worldlings," says St. Francis of Sales, "ask you why you frequently communicate, tell them that it is that you may learn to love God, to purify yourself from your miseries, to strengthen yourself against your weakness."

"Tell them that two classes of persons should frequently communicate: the perfect, because being well prepared, they would be very wrong not to approach the Source of perfection; and the imperfect, in order to aspire to perfection: the strong, through fear of becoming weak; and the weak, that they may acquire strength: the healthy, that they may preserve themselves from sickness; and the sick, that they may find their cure; and that you, justly considering yourself to be imperfect, weak, and sickly, require to communicate often, that you may thereby receive frequently the Author of your perfection, Him who is your Strength and your Physician. Tell them that those who have but few engagements should frequently communicate, because they have abundant opportunity; and those who have many, because this is the sure means to drawn down the choicest blessings of the Almighty on their undertakings. Finally, tell them you receive the Blessed Sacrament, to learn to receive it worthily; for, generally speaking, we perform well only that at which we have been frequently exercised."

"Communicate then, with the advice of your spiritual father as often as you possibly can, and rest assured that by nourishing yourself with beauty, holiness, and purity itself, found in this divine Sacrament, your soul will become all beautiful, all holy, and all pure."

"Never" says St. Liguori, "should we neglect this pious duty for any worldly affair, how pressing soever it may appear, as there is nothing more pressing than our eternal salvation."

It is only at the hour of death, that we shall thoroughly understand the value of an additional Communion. May then, the holy Eucharist be ever your love, your treasure, your confidence, your strength, your happiness, and your life. May all your thoughts and desires tend only towards uniting yourself more and more closely to Jesus Christ.

Breathe not but for Jesus; let your heart beat and throb for Him alone. Let the days on which you enjoy the happiness of communicating, be to you days of pure delight:—on those days of transport, of thankfulness, and of love, take new courage and strength to walk manfully in the path of perfection, of self-renunciation, of self-denial, and of love, which God has been pleased to mark out for you.

DISPOSITIONS WITH WHICH YOU SHOULD APPROACH THE HOLY TABLE.

We have seen the salutary effects of the holy Eucharist. Why, then, alas! do not all who communicate derive from this adorable Sacrament those priceless fruits of sanctification? Why does the grace of Jesus Christ act so powerfully on some souls, and so feebly on a great number of others? How comes it that it effects such admirable and salutary changes in some, while it seems to leave others in their ordinary infirmities? Ah! it is because all do not bring to the reception of this heavenly Food the same dispositions.

These dispositions are of two kinds; some relate to the body, and are as follows: to be fasting, that is, to have taken absolutely nothing since midnight; to be modestly dressed, without luxury or negligence; to approach the holy Table with an exterior indicative of the greatness of the act you are about to perform.

The other dispositions relate to the soul, and are as follows: to be in the state of grace; to have an ardent desire to receive this divine nourishment; to receive it with great respect and devotion; to profit well of the graces received.

The disposition absolutely necessary, is to be exempt from all mortal sin. Besides this essential condition, there are dispositions and sentiments which

the greatness, the dignity, and the holiness of the Sacrament require of us; a lively faith, a profound respect, a sincere humility, a great purity, a vehement desire to unite ourselves to Jesus Christ, an ardent love of this divine Savior, a true detachment from creatures, a strong aversion to venial sin and voluntary faults, and finally, the practice of virtue and the duties of our state.

You are not unacquainted with the dispositions requisite to approach worthily the holy Table, but what efforts do you make to acquire them? Examine seriously how you prepare yourself for holy Communion, and promptly remove whatever may prevent you from reaping an abundant harvest.

"When you are to communnicate," says St. Francis of Sales, "commence to prepare yourself for this holy action by frequent aspirations and transports of love. Should you awaken during the night, suddenly replenish your heart with some odoriferous sentiments that it may be agreeably perfumed to receive the divine Spouse, who, watching while you sleep, prepares to bring you innumerable graces and favors, if, on your part, you are prepared to receive them. On the morning of Communion, rise up with extreme joy, on account of the happiness that awaits you, and go with confidence and humility to partake of that heavenly Manna which will nourish you with immortality."

When the time of communicating arrives, fancy to yourself that Jesus Christ says: Come to me, and answer Him: I go to Thee O Lord, with the same intentions that Thou hast in inviting me to Thy holy Banquet.

Entreat the most Blessed Virgin, your guardian Angel, and St. Joseph, to conduct you to Jesus, and to inspire you with the sentiments that should animate you at this solemn moment.

INTENTIONS TO BE HAD IN COMMUNICATING.

"Your principal intention in communicating should be to advance and fortify yourself in the love of God; you ought to receive through love, that which love alone can give," St. FRANCIS OF SALES.

To this general intention, it is very beneficial to add some particular one; as, to enter into the spirit of the mystery which is celebrated, to obtain the grace to imitate the saint on whose festival you communicate, to correct yourself of some defect, or to advance in some virtue, to learn your vocation, to thank God for favors received, to beg of Him success in your undertakings, the conversion of sinners, or any other favor, either for yourself, or your neighbor. Propose to yourself each time to gain all the indulgences that you possibly can. (1) This practice shall greatly serve to prevent you from communicating merely through custom.

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[1] The time of Communion is the most favorable to gain indulgences, on account of the good dispositions in which the communicant should be. Besides those attached to the feast, or to some practice of piety, you can gain the following, granted by our holy Father Pope Gregory XIII., the 10th April, 1580.

1. AN INDULGENCE OF FIVE YEARS on festival days, when, having confessed, and communicated, you pray for the Sovereign Pontiff.

2. AN INDULGENCE OF TEN YEARS when you communicate on the feasts of our Lord, of the Blessed Virgin, of the holy Apostles, and the birthday of St. John the Baptist.

3. A PLENARY INDULGENCE, once a year, on the day when the principal feast of the city or country where you live, is celebrated; on condition that you confess, communicate, and pray as said above.

FIRST COMMUNION.

FROM the moment you are old enough to understand what is meant by the adorable Eucharist, you should look forward with a holy impatience to your first Communion, and never pass a day without humbly and fervently begging the Almighty to prepare you for that happiness. As often as you see your elder companions communicate, you should make a spiritual Communion, by an act of Faith in the adorable Eucharist, an act of Hope, of Love, and of ardent Desire to communicate yourself; looking on those who enjoy such a happiness as objects of that holy envy which is very allowable and innocent, since the angels themselves would envy a Christian, the felicity and honor of receiving the Almighty, were it possible for them to desire any thing beyond what they possess.

If these were your dispositions with regard to the holy Communion, so long as your extreme youth, ignorance of the Christian Doctrine, or any other cause, deferred your first Communion, you need not be told to rejoice from your heart, now that you have been chosen to prepare for that most solemn duty; you will naturally feel delighted at the prospect of soon enjoying the happiness you so much desire. Your first care should be to return your most humble and heartfelt thanksgivings to God. There is reason to hope that it is He who has selected you for His temple, since that choice was not made without consulting His divine Majesty, and imploring the light of His Holy Spirit by prayer. But that sentiment which should predominate over all others on this occasion, is a holy fear of the awful duty for which you are now going to prepare, and a deep sense of its great responsibility. This disposition is of the utmost importance, so much so, that the first Communion is always deferred until children are old

enough *to discern the Body of the Lord;* that is, as your Catechism says, until they are of an age to understand what the blessed Eucharist is; how they should prepare to receive it worthily; the terrible misfortune of an unworthy Communion, and the risk those run who prepare negligently for an action of such importance, that thereby they may learn to tremble at their own weakness, to trust unreservedly in God's grace, and, at the same time, to leave nothing in their own power undone for rendering themselves less unworthy of the happiness of communicating. You have now attained that age, and you do not, it is hoped, resemble many children, who are more delighted at the thought of making their first Communion, than impressed with the necessity of sparing no exertion to make it well. But as so much depends on this sentiment of holy fear, which should spring from the prospect of having to perform so soon the most solemn and awful of all duties, you should most earnestly beg of God to enlighten your understanding, and penetrate your heart, that you may know and feel what you are about to do, and never be so thoughtless as to prepare lightly for a Sacrament, which no created being could dare receive, had not the command proceeded from God Himself. Endeavor likewise to conceive a just notion of this great work, by reflecting seriously that your first Communion is without comparison the most important action you will ever have to perform. This is the action on which perhaps your eternal salvation or misery depends, because nothing more directly leads a soul to Heaven or to hell, than the good or bad use of this Sacrament; now, *this* is often decided by the first Communion. Those who are so happy as to make it worthily, begin well, and receive, in the first visit of their Savior, abundant graces and special assistance for persevering in His holy service; whereas, those who are so truly unfortunate as to profane the precious

Body and Blood of Jesus Christ the very first time they approach the holy Table, make rapid strides in guilt—they become old in sin, while they are yet children; their hearts are hardened; their after-life is too often depraved; their end unfortunate; and their eternity, unhappy:—all which may be traced to the crime of an unworthy first Communion. How many perhaps of the Blessed in Heaven owe their happiness to the care, the fervor, and purity of heart with which they approached, for the first time, the holy Communion! How many of the damned in hell, would now be reigning with God, if in their early youth, they had not drawn down the divine vengeance on themselves by an unworthy Communion! These considerations should animate you to enter, with all the fervor, good-will, and steadiness of which you are capable, on the preparation you are required to make for this most important duty. The time will appear short indeed, when you reflect on the great work for which you have to prepare,—nothing less than the reception of the Almighty Himself, the same God for whose coming the world was four thousand years sighing, and whom the Blessed Virgin, though exempt from the smallest stain, prepared to receive in her sacred womb, by years of retirement and prayer. You cannot, therefore, be too careful in preparing for your Communion, which is now for you the *one thing necessary*. Recollect that you are provided, by God's particular providence, with every possible means for acquiring the essential dispositions for a worthy Communion. If you were situated like many other children, who are as deserving as you, and yet are deprived of the advantages you enjoy, you would be obliged in conscience to seek after instruction—to study your religion and your obligations, and to spare no pains for acquiring a sufficient knowledge of the Christian Doctrine, before you could presume to make your first Communion. Left to yourself, how much difficulty would you perhaps

find in learning all you are bound to know! How great a risk would you run in approaching the holy Communion, ignorant of half the happiness, or half the obligations of those who receive that adorable Sacrament! But God, who specially loves you, has spared you all that difficulty, and put it almost out of your power to profane the Sacrament through *ignorance*;—you have not to seek for instruction; God has sought after you, to bestow on you that favor; and not only that, but the blessing likewise of good advice, good example, and spiritual assistance of every kind; consequently, any defect of dispositions would be much more criminal and more ungrateful in you, than in those who make their first Communion without half, or, perhaps, any of the advantages you enjoy. In a word, it will be solely and entirely your own fault, if you do not make your first Communion with the two essential dispositions required for that solemn duty,—*viz.*, 1st, to be fully instructed in your religion; and, 2nd, to be in the state of grace. You cannot fail to acquire both these dispositions, if you go through, in the proper spirit, the preparation appointed for the first Communion.

PRAYER TO BE SAID WHILE PREPARING FOR FIRST COMMUNION.

O DIVINE Jesus! who during Thy mortal life didst receive children with the tenderness of a father and didst command that they should not be forbidden to approach Thy sacred Person, I see that Thou art in the Holy Eucharist the same God of goodness and

mercy, since Thou now invitest me, not only to approach Thee, but to receive Thy adorable Body and Blood. I am transported with joy, when I think that the happy day I have so long desired is now approaching; my heart is filled with gratitude and astonishment at the thought that Thou wilt really bestow on me, who am nothing but a weak child, and a great sinner, the most precious of all Thy gifts. But yet, O eternal Majesty! this prospect ought to make me fear as much as rejoice. What should become of me, were I to receive Thee unworthily? How many have had that terrible misfortune, who were not so young, so weak, or so imperfect as I am! Alas! that day which I have looked forward to, as the happiest of my life, may become the most unfortunate of all. Ah, Lord! is it I who should betray Thee? I, whom Thou hast loved so much, and so particularly loaded with favors! Could I be so hardened, as to repay all Thy mercies by profaning Thy sacred Body and Blood, on Thy first solemn entrance under my roof? No, my God! with the assistance of Thy grace, I will never do that. Though I ardently long for my first Communion, though I prefer the happiness and honor of receiving Thee, to all the pleasures and dignities that could be enjoyed on earth, yet I entreat Thee, with the utmost sincerity, rather to take me out of life, than permit that I should live to com-

municate unworthily. I depend on Thee alone, not on my own efforts, for avoiding so great a misfortune, and also for acquiring all the dispositions necessary for receiving Thee worthily. I thank Thee from my heart, for the religious advantages which I enjoy, and which are now more necessary and more valuable to me than ever. I beg of Thee, by that precious Blood which purchased them for me, to give me grace to profit of them all to the utmost of my ability. Enlighten my understanding, that I may comprehend the instructions I receive; and above all, penetrate my heart with Thy fear and love, that the sacred seed of Thy word may sink so deeply into my heart, as to produce a hundredfold. I ask the same favor for all my companions, who are preparing with me for the happiness of communicating: grant most mercifully, that we may all receive Thy adorable Body and Blood with hearts purified, by a good confession, from every stain of sin, and animated with a lively faith, firm hope, ardent love, sincere humility, and with every other fervent disposition Thou requirest of us, that thereby our first Communion may be to us a happy pledge of our eternal union with Thee in Heaven. *Amen.*

PREPARATION FOR HOLY COMMUNION.

IN the law of Moses, numerous ceremonies were prescribed to precede, accompany,

and follow the manducation of the pascal lamb, which was, nevertheless, only a figure of the Eucharist; be, therefore, on your guard not to receive, without serious preparation, the true Pascal Lamb, our divine Lord and Savior Jesus Christ.

He who communicates through custom, more than through devotion, receives a fire, and is not inflamed; takes a salutary remedy, and is not cured: his soul is famished in the midst of a sumptuous feast, arid in a sea of graces, indigent before the Source of all good.

Come then, Christian soul, come and receive your God, with all the dispositions which He demands of you, and He will enrich you with the treasure of His celestial graces; and thus, you shall gain more by one Communion than if you had gained the entire world.

PRAYER TO THE MOST BLESSED VIRGIN

To obtain, through her intercession, the grace to make a good Communion.

O IMMACULATE Virgin! O my mother! what happiness would be mine, were I so fortunate as to possess, even in a slight degree, the holy dispositions and generous sentiments with which your heart was animated, when the Redeemer of the world came to dwell within you. I am about to receive the Holy of Holies, whose sacred Body was form-

ed in your virginal womb; countless virtues attracted Him to you—profound humility, lively faith, ardent charity, incomparable purity.

My defects, on the contrary, repel Him; I am unworthy, not only of His visit, but even that He should deign to cast an eye of mercy on me. But still, I shall never lose confidence, for He says in His Gospel, "Fear not, it is I," as though He would say, "It is I who am the Lamb of God, immolated on Calvary for thy salvation, whose eyes wept over thee, whose hands were stretched out to thee, whose Heart was pierced to give thee a place of refuge, and whose last drop of Blood was shed to wash away thy sins. If thy enemies trouble thee, they shall be weakened and shall fall; if armies should encamp about thee, if battle be drawn up against thee, fear not, I am with thee." O my good Mother! how could I despair with such assurance on behalf of your beloved Son! Entreat Him to purify me more and more from my sins, to change my languishing dispositions into those, animated with a holy ardor; and my tepidity, into burning charity, so that I may be able to sing with you: "He who created me, hath taken up His abode within me; the Almighty hath done great things for me; let His holy name be ever blessed."

INVITATION TO HOLY COMMUNION.

JESUS CHRIST.—Come to me, all ye that labor, and are burdened, and I will refresh you. (*Matt.* XI., 28.)

I am the Bread of life. I am the living Bread, which came down from Heaven. If any man eat of this Bread, he shall live forever: and the Bread which I will give is My Flesh for the life of the world. (*John* VI., 48, 51, 52.)

Verily, verily, I say unto you: Unless ye eat the Flesh of the Son of man, and drink His Blood, ye shall not have life in you. (*John* VI., 54.)

He that eateth My Flesh, and drinketh My Blood, hath everlasting life; and I will raise him up at the last day. (*John* VI., 55.)

He that eateth My Flesh, and drinketh My Blood, abideth in Me, and I in him. (*John* VI., 57.)

As I live by the Father, so he that eateth Me, the same also shall live by Me. (*John* VI., 58.)

Verily, verily, I say unto you: He that believeth in Mee hath everlasting life. (*John* VI., 47.)

PRAYERS BEFORE COMMUNION.

OFFERING OF THE HOLY COMMUNION.

O DIVINE Lord! I offer Thee the Communion I am about to make, in union

with the superabundant merits of Jesus Christ, Thy beloved Son, and the infinite love of His adorable Heart; in union with the merits of the Blessed Virgin, and the ardent love of her sacred heart; in union with the merits and love of those happy souls who enjoy Thy glorious vision in Heaven, and of the just who still love upon earth. O my God! I earnestly desire to approach Thee in this adorable Sacrament, with that lively faith, that profound humility, that tender confidence, that pure conscience, and ardent love, with which so many holy souls are inflamed, in partaking of this sacred Banquet; accept, at least, my desire, and supply by Thy mercy all my deficiencies. I offer my Communion, and the adorable Sacrifice at which I am going to assist, to render Thee the honor and glory which are due to Thy infinite Majesty; to satisfy Thy justice, which I have irritated by my sins; to thank Thee for the innumerable benefits, which I have received from Thy liberality; and, to obtain from Thy infinite mercy the graces which are necessary for me, particularly the grace to subdue my predominant passion, and to acquire the virtues in which I am deficient, but especially the grace of a happy death. I likewise offer my Communion, O merciful Father! in memory of the passion and death of Thy dear Son, my divine Redeemer, to enter into His views and designs, to accom-

plish His most holy will, to love Him with more ardor and perfection, to participate in the merits of His labors and sufferings, to acquire His spirit, to imitate His virtues, to model my life on His; and to make to His adorable Heart, a public reparation for all the sacrilegious Communions, irreverences, and profanations, which are committed against Him in this august Sacrament of His love. I offer it, O God of unbounded liberality, to thank Thee for all the graces Thou hast bestowed on mankind, particularly for all those Thou hast conferred on Thy blessed Mother, as likewise on the Angels and Saints, on my guardian Angel and holy Patron. I offer it likewise for the triumph of our holy Religion, the exaltation of the Catholic Church, the conversion of infidels, heretics, schismatics, and all those who are in the unhappy state of mortal sin; also, for the necessities of my relatives, friends, associates, benefactors, and enemies; for the perseverance of the just, the comfort of the afflicted, and the deliverance of the suffering souls in purgatory. In a word, for all those for whom I am obliged to pray; and I desire to enter into all the intentions, requisite for gaining the indulgences which are held forth by the church to worthy communicants.

ACT OF FAITH.

O God of Heaven and earth! Savior of mankind! comest Thou to me, and shall I have

the happiness to receive Thee? Who could believe such a miracle of love, so wonderful a condescension, if Thou Thyself hadst not said it. Yes, O Lord, it is Thou whom I am going to receive in this august Sacrament; Thou who, born for my sake in a stable, wast pleased to die for me on the cross; and, glorious in Heaven, art still concealed under these mysterious veils. I firmly believe this profound mystery, and am more certain of Thy real presence, than if I beheld Thee with my own eyes; I believe it, because Thou who art truth itself, hast said it. Wert Thou to speak to me from this very tabernacle, Thy voice would affect me less than that which resounds in Thy Gospel. I believe it, and though it is wholly incomprehensible to reason and impenetrable to human understanding, I captivate my senses and my reason beneath the obedience of faith; I believe it, and had I to choose between a thousand deaths and the confession of this sacred truth, I would gladly endure the former rather than deny this point of my religion. *Verily Thou art a hidden God, the God of Israel, the Savior.*—(Js. xlv., 15.)

ACT OF HUMILITY.

WHO am I, O God of glory and majesty! who am I that Thou shouldst deign even to look on my unworthiness! Whence this

supreme happiness, this unbounded goodness, that Thou, my Lord and my God, shouldst condescend to visit me? I am a wretched sinner, the vilest of Thy creatures, more contemptible than nothingness itself, and yet, I dare approach so holy a God, and partake of the Bread of Angels! Ah, Lord! I do not deserve this mark of Thy predilection, this additional proof of Thy tenderness and love. King of Heaven! Author and Preserver of the world! I annihilate myself before Thee. Alas! without Thee my soul is a desolate waste, fertile only in the production of weeds and brambles. With profound humility, I acknowledge Thy sovereign greatness and my extreme wretchedness.

This consideration covers me with inexpressible awe and confusion, O my loving Lord! I confess with humble sincerity that I am but dust and ashes, and that I am wholly unworthy the ineffable favor Thou deignest now confer upon me. *Lord, I am not worthy that Thou shouldst enter under my roof.*—(Matt. VIII., 8.)

ACT OF CONTRITION.

THOU comest to me, O bountiful and merciful Lord! Alas! my frequent prevarications should rather lead Thee to abandon me to my own perversity. Sensible of the displeasure they have caused Thee, and moved

by Thy infinite goodness, I solemnly renounce my evil ways, and firmly resolve never more to relapse into my former transgressions. O most amiable Father! since Thou lovest me to such a degree as to permit me to approach Thy holy Banquet, enliven my courage, and quicken my confidence, by granting me an entire forgiveness.

My soul, as I hope, has been cleansed in the Sacrament of regeneration; but, O Lord! cleanse me still more, purify me from the slightest stain, robe me in the nuptial garment, create a new heart within me, and renew therein the spirit of innocence, that so I may be somewhat worthy to approach unto Thee. *Wash me yet more from my iniquity, and cleanse me from my sins. Create a clean heart in me, O God, and renew a right spirit within my bowels.*—(Ps. L.)

ACT OF HOPE.

THOU comest to me O loving Savior! what may I not expect from Thy excessive goodness and unbounded liberality! I present myself before Thee, with all the confidence Thy infinite power and amiable condescension inspire. Thou knowest all my wants, and canst relieve them; Thou invitest me to come unto Thee, and desirest to assist me. Well, O Lord! behold me. Here I am. I come at Thy gracious invitation; I present my-

self before Thee with all my imperfections and infirmities, and hope that Thou wilt strengthen my weakness, enlighten my blindness, support me in my sufferings, and solace me in this my earthly pilgrimage. In fine, incline my heart to love Thy divine truths, and attract me so powerfully to Thyself, that I may, in leaving this vale of tears, follow Thee to Heaven where Thou livest and reignest for all eternity. ***Lord, behold, he whom Thou lovest is sick.***—(John XI., 3.)

ACT OF DESIRE.

IS it then possible, O amiable Jesus! that Thou comest with a vehement desire of uniting a wretched sinner to Thyself! O come! Beloved of my heart. Come, Lamb of God, adorable Body and precious Blood of my Savior, come and be the aliment of my soul. As the hart panteth after the fountain of water, so my soul panteth after Thee, the Fountain of life, and Ocean of all good. Who will give me the wings of the dove that I may fly unto Thee? Separated from Thee, my weary soul languishes and pines away, for Thou alone, art my consolation, my treasure, my happiness, my life, and my all.

Come, dear Jesus! Take up Thy abode in my heart, and dwell therein all the days of my life. My heart is ready, and were it not, one of Thy all-powerful words, one of Thy

divine looks would be sufficient to prepare, soften, and inflame it. *Come, Lord Jesus.* —(Apoc. XXII., 20).

AFTER COMMUNION.

The moments that follow the holy Communion, are the most precious of our life, and should, therefore, be carefully put to profit for our spiritual welfare.

It is then, that we should renew within ourselves the spirit of fervor, and make an act of lively faith in the real presence of our Lord in this august Sacrament; it is then, that we should excite all the powers of our soul to render Him worthy homage and profound adoration; it is then, above all, that by a thousand holy effusions, we should testify to Him our gratitude and love.

This is the time to take firm resolutions, and to make sincere protestations of serving Him with inviolable fidelity for the future.

EFFUSIONS OF LOVE AFTER COMMUNION.

BEHOLD Thou art now with me, in the very midst of my heart, O King of immortal ages! Yes, Thou art my King, Thou art my God. Angels and Saints, ye happy hosts of Heaven, and ye creatures that still live on earth, praise and bless this Prince of Peace.

Blessed Spirits! Sing ye a new canticle in honor of my King, for the ineffable favor which He has now bestowed upon me. And thou too, my soul, pour out thy affectionate sentiments in fervid acts of thanksgiving, and never cease repeating with the Psalmist, "May Thy infinite Majesty be praised now and henceforth for ever."

O most benign Sovereign! Thou hast now entered into the bower of my heart, dwell therein all the days of my life. To Thee alone belongs the empire of hearts, subject mine to Thy mild and amiable sway, that so it may be inflamed with Thy love, and breathe but for Thy honor and glory.

O august Master! Behold me at Thy feet smitten with Thy heavenly love. I cling to Thee as a child fondly clings to its mother; I cleave unto Thee, as to a Friend whose absence I cannot bear.

Write in indelible characters Thy divine laws in my heart, write them with Thy precious Blood, that they may be more sacred and inviolable in my sight.

O Prince of Peace! Thy laws breathe nothing but love, meekness, patience, humility, obedience, and mortification. Fill my heart with Thy grace that I may practice these virtues with fidelity and generosity.

O adorable King! I ask of Thee but one favor: reign always over my heart and never abandon me to myself, or to the mercy of my enemies. I will acknowledge no other king than Thee, because I love and worship none but Thee alone.

My soul is inebriated with joy at the thought that Thou, beloved Jesus, art my Ruler, and that I am entirely subject to Thy wise and all-saving laws. Better love Thee than command the whole universe. In reigning over me, Thou

dost make me partaker of Thy power and wealth; or better, Thou Thyself dost become my King and my crown, my treasure and my all.

O Jesus! my resolution is taken; henceforth shall I strenuously endeavor to walk in Thy footsteps. From this very moment, I shall burst the ignominious chains that bend me down to earth. All my efforts shall tend towards loving and serving Thee with the zeal and fidelity of a fond and ardent disciple.

O unique happiness of my soul! What is there more soothing than to love Thee, who hast showered Thy choicest favors and blessings upon me, and who givest me, in the adorable Eucharist, a foretaste of the unspeakable and eternal delights which Thou hast prepared for Thy elect!

Frequently, O loving Savior! shall I come to Thy holy Table, and participate in this heavenly Banquet. Frequently, shall I draw from this Fountain of graces the manifold helps that I may need.

Beloved of my soul! Thy tabernacles are ever open, and ever art Thou ready to welcome me. Frequently, shall I receive Thy adorable Sacrament and thus be enabled to say with thy great Apostle, "It is not I who liveth, but Thou who livest in me." O sweet Ruler of my heart! Reign over all my affections that I may be entirely Thine.

ASPIRATIONS AFTER COMMUNION.

I have found Him whom my soul loveth; I hold Him, and I will not let Him go. *Cant.* III., 4.

My beloved to me, and I to Him. *Cant.* II., 16.

How goodly is the chalice which inebriateth me! *Psalm* XXII., 5.

My flesh and my heart have fainted away for Thee; Thou art the God of my heart, and the God that is my portion for ever. *Ps.* LXXII., 26.

Who shall separate me from the love of Christ Jesus? *Rom.* VIII., 55.

Bless the Lord, O my soul! and let all that is within me, bless His holy name. *Ps.* CII., 1.

What shall I return to the Lord for all the blessings He has heaped upon me. *Ps.* CXV., 12.

I will bless the Lord at all times; His praise shall be always in my mouth. *Ps.* XXXIII., 2.

The mercies of the Lord I will sing forever. *Ps.* LXXXVIII., 2.

PRAYERS AFTER COMMUNION.

ACT OF ADORATION.

O GOD of Power and Majesty! the grandeur of the heavens is as nothing in Thy sight; the earth Thou hast poised in Thy hand; the ocean is before Thee as but a drop of water; all nature trembles in Thy presence. How then shall I extol Thee, immortal King of Ages! What homage can I render Thee, except to be silent and honor Thee in the most profound annihilation of my Soul. O Lord God of Hosts! I acknowledge Thy supreme greatness, compared with which, all power is but weakness; all prosperity, wretchedness; and the most brilliant light, nothing but the thickest darkness. Eternal Power! infinite Perfection! adorable Holiness! I bend my knees before Thy holy Tabernacle; I prostrate myself in adoration at the foot of Thy sacred Altar. O that I could duly fathom the real depth of my nothingness, so as to honor Thy Majesty more profoundly! My soul longs to annihilate herself before Thee; and willingly would I forget all things except my sins, Thy greatness, Thy mercy, and Thy love. I adore Thee, O my God! and render Thee homage with all the faculties of my being: with all my heart, by loving Thee; with all my soul, by praising Thee; with all my mind, by submitting it to faith.

It is my sweetest delight to feel that I possess within me, as in a living tabernacle, the Holy of Holies; and that in the holy Eucharist, I honor Thee in a manner worthy of Thy immortal Majesty. *Honor, glory, and benediction, to Him that cometh in the name of the Lord; blessed be the Eternal Son of the Most High, the Lamb without spot, who taketh away the sins of the world!*

Act of Love.

O BELOVED Jesus! O divine Savior of my soul! where shall I find words to express my gratitude and love? O Beauty ever ancient and ever new! too late have I known Thee! too late have I loved Thee! O heavenly Manna! O adorable Sacrament! O inestimable pledge of God's love for man! O standing memorial of Christ's passion and death! O inexhaustible Fountain of divine grace! O boundless mercy! O divine charity! O sacred Fire, ever burning and never consuming! Hail, O merciful Jesus! my only happiness and delight, the joy of my soul, and my portion forever! O may my soul be sensible of Thy adorable presence, and may I taste and see how sovereignly sweet Thou art in the Sacrament of Thy love. Yes, O God of goodness! I love Thee with my whole heart, my whole soul, and above all things. I love Thee for love of Thee, and I firmly resolve

to love Thee alone. O divine Jesus! do Thou Thyself, confirm these holy resolutions in my heart, which is now entirely Thine; and grant that I may always be able affectionately to exclaim with Thy holy Apostle, *Thou knowest, Lord, that I love Thee.*—St. John, XXI., 15.

Act of Thanksgiving.

IN what manner, O Lord, shall I testify to Thee my gratitude? Faith reveals to me that I receive in holy Communion benefits which the heart of man cannot comprehend. I yearned for the happy moment that was to unite me to Thee, and behold! my desire is accomplished. I burned with impatience, and lo! all my wishes are fulfilled. My God is within me! my Well-beloved hath taken up His abode in my heart! Not satisfied with having undergone an ignominious death on the cross for my salvation, this compassionate High-Priest hath still further condescended to honor me by His visit!

O my soul! glorify the Lord thy God; acknowledge His goodness, extol His magnificence, eternally proclaim His mercy. But how can I praise Thee worthily, O Lord? Ye heavens and earth, assist me in offering thanksgiving to my God. Ye flowers, lend me your perfumes; ye trees, bend down your tops; ye mountains, burn like holocausts. Oh,

that I could convert the entire universe into one temple, and fill it with my voice, in order to celebrate the praises of my God and Savior. Mary, my most tender Mother, lend me thy heart with which to love Him. Ye blessed Angels, lend me your fervor; all ye Saints come to my aid. O Lord! I unite myself to every creature on earth and in Heaven and exclaim with them, *Salvation to our God, who sitteth upon the throne, and to the Lamb! Benediction, and glory, and wisdom, and thanksgiving, and honor, and power, and strength to the Eternal God for ever end ever! Amen.*

Act of Oblation.

WHAT shall I offer Thee, O my God! acknowledging, as I do, that I am weakness and misery itself? Yet here again Thy divine love is my only resource. I said in my poverty, "What return shall I make?"—and Thy love permits me to reply, "I will take the Chalice of Salvation." Yes, I offer Thee, O my Savior! to Thy eternal Father, inasmuch as Thou hast given Thyself to me. I offer Him Thy adorable Heart, Thy most holy Soul, Thy sacred Body, Thy precious Blood, Thy sublime Divinity; in a word, I offer Him what glory soever Thou givest Him in the adorable Sacrament of the Altar; and, in particular, that which Thou

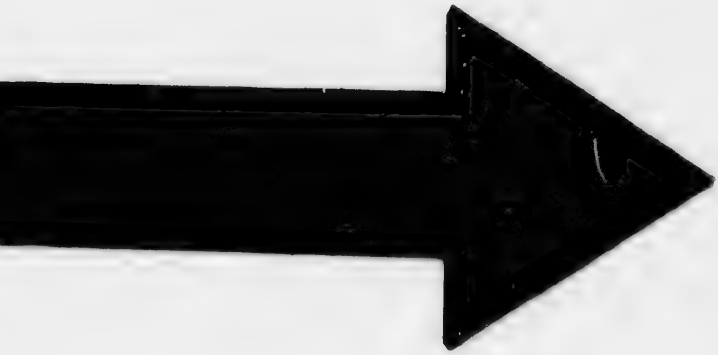
art now paying Him from within the depths of my heart; for there it is that Thou art most abased. Suffer me, O Lord! in Thy tender mercy, to unite with this Offering of infinite worth, that of my whole self miserable as it is. Ah! methinks I hear Thee reply; "My child, the offering of thyself, united with that of thy Savior, shall never be rejected by me. The gift of thy heart, blended, by the divine love of Jesus, with His own, shall ever be acceptable to God who asks only love in return for love."

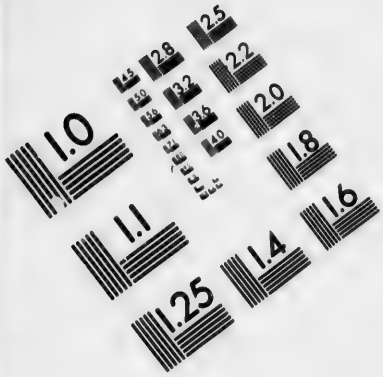
Act of Petition.

O that I could pray to Thee, Lord, as I ought! It is here especially that I feel the need of Thy grace. Vouchsafe to grant me this divine gift. Faith assures me that Thou grantest all things to prayer; and I possess Thee now, in the depth of my heart, ready to hear and answer my petitions. I entreat Thee, then, O my divine Savior! to strengthen the good resolutions with which Thy grace has inspired me. I know that true love consists not merely in feelings and words, but in acts. Give me, then, grace to prove by my deeds that my conversion is sincere, and that I desire to live for Thee alone. Deign to bestow on me those virtues of which I stand in need: a spirit of faith which shall never forsake me; a confidence which nothing

shall be able to shake; a charity enkindled by Thine own; a profound humility; an entire detachment from creatures; constancy in Thy service; a most tender and special devotion to Thy Sacred Heart; as also to the immaculate heart of Thy holy Mother. Grant me the grace to approach Thy august Sacraments, at all times, with unfeigned piety; to come to the life-giving Sacrament of Penance with a lively faith, a firm confidence, and a sincere contrition; and to draw nigh to Thy holy Table with a most profound humility, a faith inflamed by love, and a heart hungering after that Bread which is the delight of the soul. Shower down O Lord! Thy choicest blessings on our holy mother the Church, on her august visible head, the Pope, and all her Bishops and Priests, particularly of this country; crush the efforts made by impiety to destroy their labors. Touch the hearts of those who persecute and calumniate them; and unite all men in the one blessed task of loving and serving Thee. I entreat Thee also to bless my parents, relations, and all those for whom I am bound to pray.

For myself, I consecrate my heart to Thy love; and I enjoy the sweet hope that, having loved Thee here on earth to my latest breath, I shall go to love Thee in Heaven for all eternity. All my petitions I place under the protection of Mary, my good Mother. Through her loving heart, I offer them to Thee, O sweet





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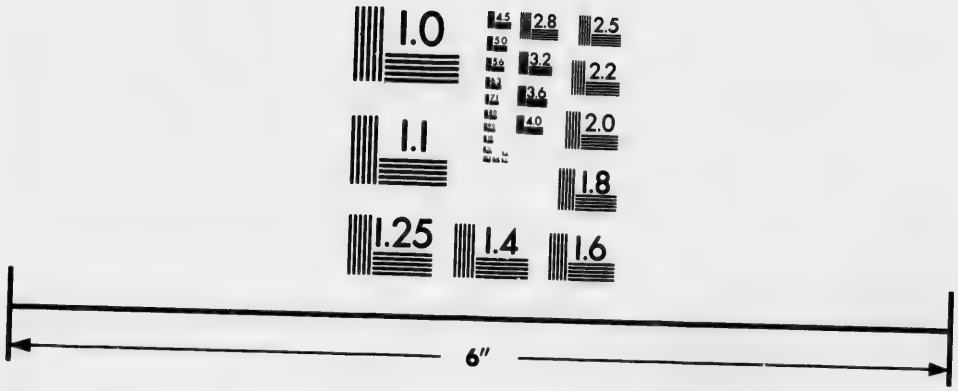

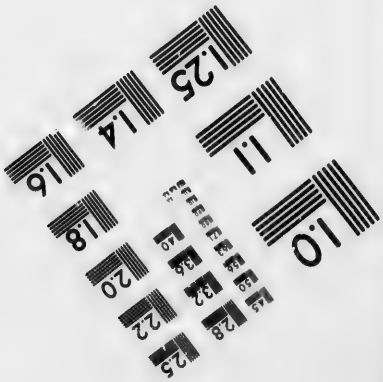

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Jesus! and through her, I hope to reach Thee. O blessed Mother, art thou not the *Mother of holy hope!* art thou not invoked under the title of *our Lady of hope!* Obtain for me, then, the grace to reap an abundant harvest from this Communion; and pray that I may abide for ever in the Sacred Heart of Jesus, in union with thy maternal heart, to which I unite my own for time and eternity.

The fruits you should derive from the holy Communion are; spotless purity of heart, generous courage to overcome self, profound humility in all things, intimate union with Jesus, entire submission to God's holy will, inviolable fidelity to the duties of your state. Let each Communion be a preparation for the following. Prepare for this august action as you did the first time you had the happiness to approach the altar of that God "who rejoiced your youth;" that happy first Communion which is the precious pearl cast into the ocean of your life, and which indeed should be your sweetest remembrance. Prepare as you shall wish to have done at the hour of death; and then, O how sweet will the delights of Communion become! How strong your soul shall grow, when she has sipped from this inexhaustible Fountain of grace! In presence of Jesus in your heart, the noisy din of the world shall sink hushed at your feet. Like the furious billows that vainly dash themselves on the rocky shore, its murmurs shall die away in your ears, but reach not your heart. Thus your Communions shall become a source of heavenly graces, the main-spring of your perfection, the guarantee of a happy death, and the sacred pledge of a glorious resurrection.

Deeply penetrated with lively sentiments of gratitude for the priceless favor you have received, strive,

throughout the day to keep alive the recollection of your having communicated. Frequently renew your resolutions, and exert your utmost endeavors to be faithful to them. As often as possible, address your divine Spouse by some fervent ejaculatory prayers; no particular form is necessary, those that spring from your heart, are the most acceptable to Him.

You can, however, make use of the following:

O divine Jesus! Thou art entirely mine and I am entirely Thine!

I have found Him whom my soul loveth; I possess Him, and shall never abandon Him.

O my Jesus! may the fire and sweetness of Thy love so absorb my soul that I may die for love of Thee!

O Jesus! meek and humble of Heart, teach me to be meek and humble like Thee.

O my Savior! inexhaustible Fountain of delights, how happy is he who loves Thee!

O my Jesus! would that I could share with Thee the ignominies of Thy passion.

O Love that ever burnest, and art never consumed! I desire to love Thee alone.

O incomprehensible Goodness! I will never cease to sing Thy praises, and to celebrate Thy loving mercies.

Vanity of vanities, all is vanity except to love and serve Thee alone.

What have I in Heaven, and what do I desire on earth, but Thee, O Jesus! the Lord of my heart and my portion forever.

You may also very advantageously make use, for your thanksgiving, of the following: *The Magnificat, Laudate pueri Dominum, Lauda Jerusalem, Te Deum, The Reparation to Jesus in the B. S., Pange lingua, Panis angelicus, Adoro te, Ave verum, Lauda Sion, &c.*—For which *see* Index.

PRAYER OF ST. THOMAS AQUINAS AFTER COMMUNION.

I GIVE Thee thanks, eternal Father! for having, out of Thy pure mercy, been pleased to feed my soul with the Body and Blood, of Thy only Son, our Lord Jesus Christ. I beseech Thee, that this Communion may not be to my condemnation, but prove an effectual remission of all my sins. May it strengthen my faith; encourage me in all that is good; deliver me from my vicious habits; remove all concupiscence; perfect me in charity, patience, humility, obedience, and in all other virtues. May it secure me against all the snares of my enemies, both visible and invisible; perfectly moderate all my inclinations; closely unite me to Thee, the true and only Good, and happily settle me in unchangeable bliss. I now make it my hearty request, that Thou wilt, one day, admit me, though an unworthy sinner, to be a guest at that divine Banquet, where Thou, with Thy Son and the Holy Ghost, art the true light, eternal fulness, everlasting joy, and perfect happiness of all the Saints; through the same Jesus Christ, our Lord. *Amen.*

RENEWAL OF THE BAPTISMAL VOWS.

O MY Lord and my God! humbly prostrate in spirit before Thy divine Majesty, I adore Thy sovereign justice and Thy infinite mercy. I am penetrated with fear at the consideration of Thy awful judgments, and my own great ingratitude for all Thy benefits, since I was ranked by Baptism among Thy children, raised to the glorious dignity of Christian, and thus entitled to enjoy Thee eternally in Heaven. I was not, then, sensible of the precious grace bestowed on me, nor of the awful obligations I contracted when I promised to renounce the devil, the world, and the flesh. But I am now fully sensible of both; I most humbly thank Thee for having brought me safely to the waters of Baptism, and I detest from the bottom of my heart, every thought, word, and action of my life which has been unworthy of a Christian. Thou knowest, O my God! how often I have stained the robe of innocence with which I was then clothed, and how frequently I have violated my sacred promises; but Thou seest the contrition of my heart, and the sincerity with which I now renew, in the presence of Heaven and earth, my profession of faith in the doctrines proposed to my belief by the holy Catholic Church, as well as the promises made for me when I was regenerated in the waters of Baptism. I renounce the world, with its pomps, vanities,

and false maxims, which I despise, because they are accursed by Thee; I renounce the flesh with all its temptations, and, sincerely resolve to endeavor to amend my faults, to conquer my passions, and to sacrifice all that is most dear to me, rather than again deliberately sully that robe which I promised to carry unstained before the judgment-seat of Christ. O my good God! who didst love me before I could love Thee, and didst apply to my soul the merits of Jesus Christ when I was unable to implore that favor; look on me with compassion, and grant me all those graces which will enable me to keep my Baptismal engagements without reproof. Increase in my soul the heavenly virtues of Faith, Hope, and Charity, which I received at my Baptism, and teach me to make Faith the rule of my conduct, that it may avail me to life everlasting, through the infinite mercies and merits of my Lord, and Savior Jesus Christ, who with Thee and the Holy Ghost, liveth and reigneth, one God world without end. *Amen.*

PRAYER.

To which is annexed a plenary Indulgence, (applicable to the souls in Purgatory) which may be obtained by all the faithful who, after having confessed their sins with contrition, and received the holy Communion, shall devoutly recite it before a crucifix, or representation of Christ crucified. *Leo, XII., Sept. 17th*, 1825.

By a new declaration of the S. Congr. of Indulgences, dated *July 31st*, 1858, it is, morever, necessary to pray according to the intention of the Sovereign Pontiff, (1) in order to gain the Indulgence.

BEHOLD, O kind and most sweet Jesus! I cast myself upon my knees in Thy sight, and with the most fervent desire of my soul, I pray and beseech Thee that Thou wouldst impress upon my heart lively sentiments of faith, hope, and charity, with true repentance for my sins, and a firm desire of amendment, whilst with deep affection and grief of soul, I ponder within myself and mentally contemplate Thy five most precious Wounds; having before my eyes, that which David spoke in prophecy: "*They have pierced My hands and feet; they have numbered all My bones.*" (*Ps.* XXI., 17, 18.)

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(1) For instance, you may say five *Our Fathers* five *Hail Marys*, and five *Glorias*.

CONFIRMATION.

CONFIRMATION is a Sacrament, by which the faithful, who have already been made *children of God* in the regenerating waters of *Baptism*, receive the Holy Ghost by the prayers and imposition of the hands of the Bishops, the successors of the Apostles, in order to be made *strong and perfect Christians*, and valiant *soldiers of Jesus Christ*. It derives its name from its effect, which is to *confirm* and *fortify*; that is, to impart such strength, fortitude, and courage, to those that receive it, as to enable them to persevere steadily in virtue, and to profess their faith in all circumstances, even at the peril of their lives.

The Sacrament of Confirmation was instituted by our Lord for all Christians, and consequently is a *divine ordinance*. Though not absolutely necessary for salvation, the neglect of receiving it would be a great sin; more particularly in such circumstances where persons are exposed to persecutions, on account of their religion, or to other temptations against faith.

The minister of this Sacrament is a Bishop only; the matter, is the holy Chrism, which is a compound of *oil* of olives, and *balsam*, solemnly blessed by the Bishop on *Holy Thursday*; the form is, "*I sign thee with the sign of the Cross; I confirm thee with the Chrism of salvation, in the name of the Father, and of the Son, and of the Holy Ghost. Amen.*" This Sacrament imprints on the soul an indelible character, and for this reason, can be received but once. The faithful are bound to come to the reception of

this Sacrament duly disposed, lest they should be so unhappy as to receive it in mortal sin; thereby receiving their own condemnation, and running the risk of being deprived for ever of its grace. Hence the Christian ought to prepare for this Sacrament, by fervent prayer, as we find the Apostles prepared themselves for the receiving of the Holy Ghost. *They persevered with one mind in prayer*, says St. Luke, speaking of the ten days that passed between the Ascension of our Lord and Pentecost; *and they were continually in the temple praising and blessing God.* How happy are they, who, like them, prepare themselves for the Holy Ghost by spiritual exercises.

Beseech the Almighty with earnestness and humility to impart to you His heavenly Spirit. Call to mind the consolatory promise which Jesus Christ made, that His *heavenly Father will give His Spirit to them that ask Him.* (Luke xi., 13.) Finally, address yourself to the Holy Ghost Himself; implore Him with confidence to descend into your heart, with His seven-fold gifts, which are the peculiar graces conferred by Confirmation. They serve as a great help to virtue, and to make us perfect in the ways of God; therefore, you should earnestly beg them of Him who is the Giver of every perfect gift. For this intention, you would do well to say daily, eight or ten days before you receive the Sacrament of Confirmation, the following prayers, and also the hymn *Veni Creator Spiritus.*—For which *see* Index.

Come, Holy Ghost, who replenishest the hearts of the faithful, descend into my soul, and make it the place of Thy abode.

Come, O divine Spirit, take full possession of my heart, and kindle in it the fire of Thy divine love.

Enter into my soul and abide there forever, to be my light, my guide, and my strength.

Come, Holy Ghost, with all Thy gifts, and fill my soul; enlighten, direct, and conduct me in all my ways. Strengthen me against all the assaults of self-love; remove from me all vicious shame, and inspire me with a Christian courage.

Oh! grant that I may make the Gospel the rule of my life. Preserve me from the corruption of sin, and from the pernicious maxims of the world. Give me grace, O God! to do Thy will in all things. Enlighten my eyes, O Lord! that I may never sleep in death.

O uncreated Fire! when wilt Thou consume whatever is imperfect in my soul?

Inebriate my soul with Thy holy love, O Thou sovereign Beauty!

Oh! may I never forget the obligations that are contracted by being enlisted a disciple of the cross, in the Sacrament of Confirmation.

Oh! grant that I may ever have before my eyes the duties thereunto annexed, and that I may live henceforth according to the spirit of a true and perfect Christian.

PRAYER BEFORE CONFIRMATION, TO BEG THE DESCENT OF THE HOLY GHOST WITH HIS SEVEN-FOLD GIFTS.

O HEAVENLY SPIRIT! whom I earnestly desire to receive in the Sacrament of Confirmation, mercifully deign to descend on me with all Thy gifts and graces. Grant me,

I conjure Thee, the gift of ***Wisdom***, that I may despise in future the vain pleasures of the world, and take delight in the service of God. Grant me the gift of ***Understanding***, that I may comprehend the truths which my holy religion teaches; the gift of ***Counsel***, that I may discover, and avoid the snares of the devil and the world; the gift of ***Fortitude***, that I may steadily execute my good resolutions, and imitate the glorious example of many of my age, who preferred torments and death, rather than offend God. Bestow on me the gift of ***Knowledge***, that I may discern and faithfully execute the will of God in all circumstances; the gift of ***Piety***, that my heart may be penetrated with tender love of God, and for all that regards His most holy service; the gift of ***Fear***, that my soul may be filled with a salutary apprehension of the divine judgments, and dread nothing so much as to fall unprepared into the hands of the living God. O eternal Light! O infinite Charity! O uncreated Wisdom, who replenishest the hearts of the faithful, and kindlest in them the fire of Thy love! O Holy Spirit! who didst inspire the Prophets, who presidest over the Church, who convertest sinners, and sanctifiest millions that listen to Thy inspirations, despise not my youth, my ignorance, and weakness; in a moment, Thou couldst enlighten the darkest understanding, and soften the hardest heart. O come then into

my heart! come, heavenly Spirit, and do not delay.

O sacred Virgin! Spouse of the Holy Ghost, whose pure soul was the chosen tabernacle of that heavenly Spirit, and who, above all creatures wert plentifully enriched with His choicest gifts and graces, intercede for me, and by thy powerful prayers, prepare me for the happiness I so sincerely desire.

Glorious Apostles! who received the plenitude of the divine Spirit, obtain for me by your prayers, a share in the perfect dispositions which prepared you to receive that consolatory Spirit.

Prayer after Confirmation.

IS it possible, O my good and merciful Creator! that Thou hast so far overlooked my misery and unworthiness, as to make my soul the tabernacle of Thy Holy Spirit! Can I believe that I am now honored with the presence and enriched with the gifts and graces of the Holy Ghost? Yes, I firmly hope that Thou hast not been deaf to my petitions; I hope I am now in possession of that sacred gift, I so ardently desired. O my God! accept the praises of Thy Angels and Saints in thanksgiving for Thy unbounded mercies in my regard. May the blessed Mother of Thy divine Son, and the glorious choir of Apostles, thank Thee for me. May

the Cross of Jesus Christ, with which my forehead has been signed, defend me from all my enemies, and save me at the last day. May the inward unction of sanctifying grace, figured by the Chrism with which I have been anointed, penetrate my soul, soften my heart, strengthen my will, and consecrate my whole being to Thy service.

O heavenly Spirit! third Person of the adorable Trinity! whom I have received, and most fervently adore, deign to take eternal possession of my soul; create and maintain therein the purity and sanctity which become Thy temple. O Spirit of *Wisdom!* preside over all my thoughts, words, and actions, from this hour to the moment of my death. Spirit of *Understanding!* enlighten and teach me. Spirit of *Counsel!* direct my youth and inexperience. Spirit of *Fortitude!* strengthen my weakness. Spirit of *Knowledge!* instruct my ignorance. Spirit of *Piety!* make me fervent in good works. Spirit of *Fear!* restrain me from all evil. Spirit of *Peace!* give me Thy peace: I neither desire nor ask the peace which the world gives—the false peace found in pleasure and self-gratification—but the solid, lasting peace, which I know from my own experience is only found in the service of God. Teach me in future to place all my glory, all my happiness and peace in serving my good God, who has so tenderly loved me; in combating for Jesus my Savior,

who has chosen me for His soldier, and in listening to, and obeying, Thy voice, O divine Spirit! who hast deigned to make my soul Thy habitation. Heavenly Spirit! dwelling within me, let Thy sacred presence change my heart, and influence the whole tenor of my future life. Let all my works be fruits of *Charity;* infuse into my heart the *Joy* of a good conscience, and teach me to delight in the service of God, and to despise the false joys of the world. Give me grace to preserve peace with God, my neighbor, and myself: give me *patience* to bear with all the ills of this life; grant me *Perseverance* in the service of God, and enable me to act on all occasions with *Goodness*, *Benignity*, *Mildness*, and *Fidelity*. Let the heavenly virtues of *Modesty*, *Continency*, and *Chastity*, adorn the temple Thou hast chosen for Thy abode. O Spirit of *Purity!* by Thy all-powerful grace preserve from the misfortune of sin, my soul, which, for all eternity, will be distinguished by the double title and sacred character of a Christian by Baptism, and a soldier of Jesus Christ by the Sacrament of Confirmation.

Amen.

GOSPELS FOR SUNDAYS AND HOLYDAYS

THROUGHOUT THE YEAR. (1)

THE Gospel contains, besides the divine doctrine of our Redeemer, a concise history of His birth and actions, death and resurrection. The inspired pages of this precious Book, should be familiar to all the followers of Christ. His maxims should be impressed on their minds, to guide them in all the relations and vicissitudes of life; His promises should animate and encourage them amidst the trials and afflictions with which they may be visited; the miracles He wrought, should be present to their memory, that their faith in the mysteries which He revealed, may never waver. The primitive Christians always carried it with them, frequently meditated on its all-important truths, and often requested that it should rest on their bosom, when they would repose in the tomb. St. Jerome, one of the greatest doctors of the Church, says that children should commence to learn it, when they attain their seventh year. Read therefore these Gospels frequently, learn them diligently, and practise their maxims faithfully.

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(1) These are taken from the Most Rev. Archbishop Kenrick's revised translation of the Four Gospels.

FIRST SUNDAY OF ADVENT.

At that time: Jesus said to His disciples: There will be signs in the sun, and moon, and stars: and on the earth distress of nations, by reason of the confusion of the roaring of the sea, and of the waves, men withering away for fear, and expectation of the things that shall come upon the whole world: for the powers of heaven will be shaken. And then they will see the Son of man coming on a cloud, with great power and majesty. But when these things begin to come to pass, look up and lift up your heads: because your redemption is at hand. And He spake to them a similitude: See the fig-tree, and all the trees: when they now shoot forth their fruit, ye know that summer is nigh. So also, when ye shall see these things come to pass, know that the kingdom of God is at hand. Verily I say to you, this generation shall not pass away, till all things be fulfilled. The heaven and the earth will pass away, but My words will not pass away. *Luke* XXI., 25—33.

SECOND SUNDAY OF ADVENT.

At that time: When John in prison had heard of the works of Christ, sending two of his disciples, he said to Him: Art Thou He who is to come, or must we look for another? And Jesus answering said to them; Go and

relate to John what you have seen and heard. The blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead rise again, the poor have the Gospel preached to them. And blessed is he that shall not be scandalized in Me. And when they had departed, Jesus began to speak to the multitudes concerning John: What went you out into the desert to see? a reed shaken by the wind? But what went you out to see? a man clothed in soft garments? Behold they that are clothed in soft garments, are in the palaces of kings. But what went you out to see? a prophet? yea, I tell you, and more than a prophet. For this is he of whom it is written: "Behold I send My Angel before Thy face, who shall prepare Thy way before Thee." *Matt.* XI., 2—10.

THIRD SUNDAY OF ADVENT.

At that time: The Jews sent from Jerusalem Priests and Levites to John to ask him: Who art thou? And he confessed and did not deny; and he confessed: I am not the CHRIST. And they asked him: What then? Art thou Elias? And he said: I am not. Art thou the prophet? And he answered: No. They said therefore to him: Who art thou, that we may give an answer to those who sent us? what sayest thou of thyself? He said: I am the voice of one crying in the wilderness;

Make straight the way of the Lord; as said the prophet Isaiah. And they that were sent, were of the Pharisees. And they asked him, and said to him: Why then dost thou baptize, if thou be not Christ, nor Elias, nor the prophet? John answered them, saying: I baptize with water; but there hath stood one in the midst of you, one whom ye know not. The same is He that shall come after me, who was made before me: the latchet of whose shoe I am not worthy to loose. These things were done in Bethania, beyond the Jordan, where John was baptizing. *John* I., 19—28.

FOURTH SUNDAY OF ADVENT.

Now in the fifteenth year of the reign of Tiberius Cesar, Pontius Pilate being procurator of Judea, and Herod being tetrarch of Galilee, and Philip, his brother, being tetrarch of Iturea and the country of Trachonitis, and Lysanias being tetrarch of Abilina, under the high-priests Annas and Caiphas: the word of the Lord was on John, the son of Zachary, in the desert. And he came into all the country about the Jordan, preaching the baptism of penance for the remission of sins; as it is written in the book of the sayings of Isaiah the prophet: A voice of one crying in the wilderness: Prepare ye the way of the Lord, make straight His paths. Every valley shall be filled; and every mountain and hill

shall be brought low: and the crooked shall be made straight, and the rough ways smooth. And all flesh shall see the salvation of God. *Luke* III., 1—6.

CHRISTMAS DAY.

At that time: The shepherds said, one to another: Let us go over to Bethlehem, and let us see this thing that is come to pass, which the Lord hath showed to us. And they came in haste: and they found Mary and Joseph, and the Infant lying in the manger. And seeing, they understood of the word that had been spoken to them concerning this child. And all that heard wondered; and at those things that were told them by the shepherds. But Mary kept all these words, pondering in her heart. And the shepherds returned, glorifying and praising God, for all the things they had heard and seen, as it was told unto them. *Luke* II., 15—20.

SUNDAY WITHIN THE OCTAVE OF CHRISTMAS DAY.

At that time: Joseph, and Mary, the mother of Jesus, were wondering at those things which were spoken concerning Him. And Simeon blessed them, and said to Mary His mother: Behold this child is set for the fall and the resurrection of many in Israel,

and for a sign which shall be contradicted. And a sword shall pierce thy own soul, that out of many hearts thoughts may be revealed. And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser; she was far advanced in years, and had lived with her husband seven years from her virginity. And she was a widow until fourscore and four years; who departed not from the temple, by fastings and prayers, worshipping night and day. Now she, at the same hour, coming in, gave praise to the Lord; and spoke of Him to all that looked for the redemption of Israel. And after they had performed all things according to the law of the Lord, they returned into Galilee, to their city Nazareth. And the child grew, and waxed strong, full of wisdom: and the grace of God was in Him. *Luke* II., 33—40.

THE CIRCUMCISION.

At that time: After eight days were accomplished that the child should be circumcised, His name was called JESUS, which was called by the Angel, before He was conceived in the womb. *Luke* II., 21.

THE EPIPHANY.

When therefore Jesus was born in Bethlehem of Juda, in the days of king Herod,

behold, there came Magi from the east to Jerusalem, saying: Where is He that is born King of the Jews? for we have seen His star in the east, and we are come to adore Him. And king Herod hearing this, was troubled, and all Jerusalem with him: And assembling together all the chief priests, and the scribes of the people, he inquired of them, where the Christ should be born. And they said to him: In Bethlehem of Juda: for so it is written by the prophet: "And thou Bethlehem, land of Juda, are not the least among the princes of Juda: for out of thee shall come forth the leader who shall rule My people Israel." Then Herod, privately calling the Magi ascertained from them the time when the star appeared to them. And sending them to Bethlehem, he said: Go, and diligently inquire after the child, and when you have found Him, bring back word to me, that I also may go and adore Him. Having heard the king, they went their way: and behold the star which they had seen in the east, went before them, until it came and stood over the place where the child was. And seeing the star, they rejoiced with very great joy. And, entering into the house, they found the child with Mary His mother, and, falling down, they adored Him, and opening their treasures, they offered Him gifts: gold, frankincense, and myrrh. And having received an answer in sleep, that they should not return to Herod,

they went back another way into their own country. *Matt.* II., 1—12.

FIRST SUNDAY AFTER EPIPHANY.

When Jesus was twelve years old, they going up into Jerusalem, according to the custom of the feast; and having completed the days, when they returned, the child Jesus remained in Jerusalem, and His parents knew it not. And thinking that He was in the company, they came a day's journey, and sought Him among their kinsfolks and acquaintance. And not finding Him, they returned to Jerusalem, seeking Him. And it came to pass, that after three days they found Him in the temple, sitting in the midst of the doctors, hearing them and asking them questions. And all who heard Him were astonished at His wisdom and His answers. And seeing they wondered. And His mother said to Him: Son, why hast Thou done so to us? behold, Thy father and I have sought Thee sorrowing. And He said to them: How is that ye sought Me? did ye not know that I must be about My Father's business? And they understood not the word that He spoke to them. And He went down with them, and came to Nazareth: and He was subject to them. And His mother kept all these words in her heart. And JESUS advanced in wisdom and age, and grace with God and men. *Luke* II., 42—52.

SECOND SUNDAY AFTER EPIPHANY.

At that time: There was a wedding in Cana of Galilee: and the mother of Jesus was there. And JESUS also was invited, and His disciples, to the wedding. And the wine failing, the mother of Jesus saith to Him: They have no wine. And Jesus, saith to her: Woman, what hast thou to do with Me? My hour is not yet come. His mother saith to the waiters: Whatsoever He shall say to you, do ye. Now there were set there six stone pitchers, according to the manner of the purification of the Jews, containing two or three measures apiece. Jesus saith to them: Fill the pitchers with water. And they filled them up to the brim. And Jesus saith to them: Draw out now, and carry to the master of the feast. And they carried it. And when the master of the feast had tasted the water made wine, and knew not whence it was, but the waiters knew who had drawn the water, the master of the feast calleth the bridegroom, and saith to him: Every man at first setteth forth good wine, and when men have well drunk, then that which is inferior: but thou hast kept the good wine until now. This beginning of miracles did Jesus in Cana of Galilee, and manifested His glory, and His disciples believed in Him.
John II., 1—11.

THIRD SUNDAY AFTER EPIPHANY.

At that time: When Jesus was come down from the mountain, great multitudes followed Him. And behold a leper came, and adored Him, saying: Lord, if Thou wilt, Thou canst make me clean. And Jesus, stretching forth His hand, touched him, saying: I will it: be thou made clean. And forthwith his leprosy was cleansed. And Jesus saith to him: See thou tell no man: but go, show thyself to the priest, and offer the gift which Moses commanded for a testimony to them. And when He had entered into Capharnaum, there came to Him a centurion, beseeching Him, and saying: Lord, my servant lieth at home sick of the palsy, and he is grievously tormented. And Jesus saith to him: I will go and heal him. And the centurion, making answer, said: Lord, I am not worthy that Thou shouldst enter under my roof; but only say the word, and my servant shall be healed. For I also am a man subject to authority, having under me soldiers; and I say to one: Go, and he goeth; and to another: Come, and he cometh; and to my servant: Do this: and he doeth it. And Jesus, hearing this, marvelled; and said to them that followed Him: Verily, I say to you, I have not found so great faith in Israel. And I say to you, that many shall come from the east, and the west, and shall sit down with Abraham, and

Isaac, and Jacob, in the kingdom of Heaven: but the children of the kingdom shall be cast out into the exterior darkness: there shall be the weeping and the gnashing of teeth. And Jesus said to the centurion: Go, and as thou hast believed, so be it done to thee. And the servant was healed at the same hour. *Matt.* VIII., 1—13.

FOURTH SUNDAY AFTER EPIPHANY.

At that time: When Jesus entered into the boat, His disciples followed Him: and behold a great tempest arose in the sea, so that the boat was covered with waves, but He was asleep. And they came to Him, and awaked Him, saying: Lord, save us, we are perishing. And Jesus saith to them: Why are you fearful, O ye of little faith? Then rising up, He commanded the winds, and the sea, and there came a great calm. But the men wondered, saying: What manner of man is this, for the winds and the sea obey Him? *Matt.* VIII., 23—27.

FIFTH SUNDAY AFTER EPIPHANY.

At that time: Jesus spoke this parable to the multitudes. The kingdom of Heaven is likened to a man who sowed good seed in his field. But while the men were asleep, his enemy came and oversowed cockle among

the wheat, and went his way. And when the blade was sprung up, and had brought forth fruit, then appeared also the cockle. And the servants of the master of the house coming said to Him: Sir, didst thou not sow good seed in thy field? Whence then hath it cockle? And he said to them: An enemy hath done this. And the servants said to him: Wilt thou that we go and gather it up? And he said: No, lest perhaps gathering up the cockle, you root up the wheat also together with it. Let both grow until the harvest, and in the time of the harvest I will say to the reapers: Gather up first the cockle, and bind it in bundles to burn; but the wheat gather ye into my barn. *Matt.* XIII., 24—30.

SIXTH SUNDAY AFTER EPIPHANY.

At that time: Jesus spoke to the multitudes this parable: The kingdom of Heaven is like to a grain of mustard-seed, which a man took and sowed in his field. Which is the least indeed of all seeds: but when it is grown up, it is greater than all shrubs, and becometh a tree, so that the birds of the air come and dwell in the branches thereof. Another parable He spoke to them: The kingdom of Heaven is like to leaven, which a woman took and hid in three measures of meal, until the whole was leavened. All these things Jesus spoke to the multitudes

in parables: and without parables He did not speak to them. That what was spoken by the prophet might be fulfilled, when he saith: I will open my mouth in parables, I will utter things hidden from the foundation of the world!" *Matt.* XIII., 31—35.

SEPTUAGESIMA SUNDAY.

At that time: Jesus said to His disciples this parable: The kingdom of Heaven is like to a householder, who went out early in the morning to hire laborers for his vineyard. And having agreed with the laborers for a denarius for the day, he sent them into his vineyard. And going out about the third hour, he saw others standing idle in the market-place. And he said to them: Go ye also into my vineyard, and I will give you what is just. And they went their way. And again he went out about the sixth and the ninth hour, and did in like manner. But about the eleventh he went out, and found others standing; and he saith to them: Why stand ye here idle all the day? They say to him: Because no one hath hired us. He saith to them: Go ye also into my vineyard. And when evening was come, the lord of the vineyard saith to his steward: Call the laborers, and pay them their hire, beginning from the last even to the first. When therefore they who had come about the eleventh

hour, came forward, they received each one a denarius. But when the first also came, they thought that they should receive more: and they also received each one a denarius. And receiving it, they murmured against the householder, saying: These last have worked but one hour, and thou hast made them equal to us, who have borne the burden of the day, and the heat. But he answering said to one of them: Friend, I do thee no wrong: didst thou not agree with me for a denarius? Take what is thine, and go thy way: It is my will also to give to this last even as to thee. Or, is it not lawful for me to do what I will? Is thy eye evil, because I am good? So shall the last be first, and the first last: for many are called, but few are chosen. *Matt.* xx., 1—16.

SEXAGESIMA SUNDAY.

At that time: When a very great multitude was gathered together, and hastened to Jesus out of the cities, He spake by a similitude. The sower went out to sow his seed. And as he sowed, some fell by the way side, and it was trodden down, and the birds of the air ate it up. And other some fell upon a rock, and as soon as it had sprung up, it withered away, because it had no moisture. And other some fell among thorns, and the thorns growing up with it, choked it. And

other some fell on good ground, and springing up, it yielded fruit a hundred fold. Saying these things, He cried out: He that hath ears to hear, let him hear. And His disciples asked Him what this parable might be. To whom He said: To you it is given to know the mystery of the kingdom of God; but to the rest in parables, that seeing they may not see, and hearing they may not understand. Now the parable is this: The seed is the word of God. And they by the way side are they that hear; then the devil cometh, and taketh the word out of their heart, lest believing they should be saved. Now they upon the rock, who when they hear, receive the word with joy: and these have no roots: for they believe for awhile, and in time of temptation they fall away. And that which fell among thorns are they who have heard, and going their way, are choked with the cares and riches and pleasures of this life, and bring no fruit to maturity. But that on the good ground, are they who in a good and very good heart, hearing the word, retain it, and bring forth fruit in patience. ***Luke*** VIII., 4—15.

QUINQUAGESIMA SUNDAY.

At that time: Jesus took to Him the twelve, and said to them: Behold, we go up to Jerusalem, and all things will be accomplish-

ed which were written by the prophets concerning the Son of man. For He will be delivered to the Gentiles, and will be mocked, and scourged, and spit upon; and after they have scourged Him, they will put Him to death, and the third day He will rise again. And they understood none of these things, and this word was hid from them, and they understood not the things that were said. Now it came to pass, when He drew near to Jericho, that a certain blind man sat by the way-side, begging. And when he heard the multitude passing by, he asked what this meant. And they told him that Jesus of Nazareth was passing by. And he cried out, saying: Jesus, Son of David, have pity on me. And they that went before, rebuked him that he should hold his peace. But he cried out much more: Son of David, have mercy on me. And Jesus standing, commanded him to be brought to Him. And when he was come near, He asked him, saying: What wilt thou that I do to thee? But he said: Lord, that I may see. And Jesus said to him: Receive thy sight: thy faith hath made thee whole. And immediately he saw, and followed Him, glorifying God. And all the people, when they saw it, gave praise to God. *Luke* XVIII., 31—43.

ASH WEDNESDAY.

At that time: Jesus said to His disciples:

When you fast, be not sad as the hypocrites. For they disfigure their faces, that to men they may appear fasting. Verily, I say to you, they have received their reward. But thou when thou fastest, anoint thy head, and wash thy face; that to men thou appear not fasting, but to thy Father, who is in secret: and thy Father who seeth in secret, will repay thee. Lay not up to yourselves treasures on earth: where rust and moth consume, and where thieves break through and steal. But lay up to yourselves treasures in Heaven, where neither rust nor moth doth consume, and where thieves do not break through, nor steal. For where thy treasure is, there is thy heart also. *Matt.* vi., 16—21.

FIRST SUNDAY OF LENT.

At that time: Jesus was led by the Spirit into the desert, to be tempted by the devil. And when He had fasted forty days and forty nights, afterwards He was hungry. And the tempter coming, said to Him: If Thou be the Son of God, command that these stones become bread. Who answering, said: It is written: "Not on bread alone doth man live, but on every word that proceedeth from the mouth of God." Then the devil took Him up into the holy city, and set Him upon the pinnacle of the temple, and said to Him:

If Thou be the Son of God, cast Thyself down; for it is written: "That He hath given His angels charge over Thee, and in their hands they shall bear Thee up, lest perhaps Thou dash Thy foot against a stone." Jesus said to him: It is written again: "Thou shalt not tempt the Lord thy God." Again the devil took Him up into a very high mountain: and showed Him all the kingdoms of the world, and their glory. And said to Him: All these will I give Thee, if falling down, Thou wilt adore me. Then Jesus saith to him: Begone, Satan, for it is written: "The Lord thy God shalt thou adore, and Him only shalt thou serve." Then the devil left Him: and behold, angels came and min istered to Him. *Matt.* IV., 1—11.

SECOND SUNDAY OF LENT.

At that time: Jesus taketh with Him Peter, and James, and John his brother, and bringeth them up on a high mountain apart. And He was transfigured before them. And His face shone as the sun: and His garments became white as snow. And behold there appeared to them Moses and Elias talking with Him. And Peter answering, said to Jesus: Lord, it is good for us to be here: if Thou wilt, let us make here three huts, one for Thee, and one for Moses, and one for Elias. And while he was yet speaking,

behold a bright cloud overshadowed them: And Lo! a voice from the cloud, saying: This is My beloved Son, in whom I am well pleased: hear ye Him. And the disciples hearing, fell upon their face, and they were very much afraid. And Jesus came and touched them; and said to them: Arise, and fear not. And they, lifting up their eyes, saw no one, but Jesus alone. And as they came down from the mountain, Jesus charged them, saying: Tell the vision to no man, till the Son of man be risen from the dead. *Matt.* XVII., 1—9.

THIRD SUNDAY OF LENT.

At that time: Jesus was casting out a devil, and the same was dumb; and when He had cast out the devil, the dumb man spoke: and the multitudes wondered; but some of them said: He casteth out devils through Beelzebub, the prince of devils. But others, tempting, asked Him for a sign from Heaven. But seeing their thoughts, He said to them: Every kingdom divided against itself will be brought to desolation, and house against house will fall. And if Satan also be divided against himself, how shall his kingdom stand? since ye say, that through Beelzebub I cast out devils. Now if I cast out devils through Beelzebub, through whom do your children cast them out? Therefore

they shall be your judges. But if, by the finger of God, I cast out devils, doubtless the kingdom of God is come upon you. When the strong man armed guardeth his court, those things which he possesseth are in peace. But if he who is stronger than he come upon him, and overcome him, he will take away all his armor wherein he trusted, and will distribute his spoils. He that is not with Me, is against Me: and he that doth not gather with Me, scattereth. When the unclean spirit is gone out of a man, he walketh through places without water, seeking rest: and not finding, he saith: I will return into my house, whence I came out. And when he is come, he findeth it swept and garnished. Then he goeth and taketh with him seven other spirits more wicked than himself, and entering in, they dwell there; and the last state of that man becometh worse than the first. And it came to pass, as He spake these things, a certain woman from the crowd, lifting up her voice, said to Him: Blessed is the womb that bore Thee, and the breasts which gave Thee suck. But He said: Yea, rather, blessed are they who hear and keep the word of God. *Luke*, XI., 14—28.

FOURTH SUNDAY OF LENT.

AFTER these things Jesus went over the sea of Galilee, which is that of Tiberias: and a

great multitude followed Him, because they saw the miracles which He performed on them that were diseased. Jesus therefore went up the mountain, and there He sat with His disciples. Now the passover, the festival day of the Jews, was at hand. When Jesus therefore had lifted up His eyes, and seen that a very great multitude cometh to Him, He said to Philip: Whence shall we buy bread, that these may eat? And this He said to try him: for He himself knew what He would do. Philip answered Him: Loaves to the amount of two hundred denarii are not sufficient for them, that every one may take a little. One of His disciples, Andrew, the brother of Simon Peter, saith to Him: There is a boy here who hath five barley loaves, and two fishes; but what are these among so many? Then Jesus said: Make the men sit down. Now there was much grass on the place. The men therefore sat down, in number about five thousand. And Jesus took the loaves: and when He had given thanks, He distributed to them that were set down: in like manner also of the fishes, as much as they would. And when they were filled, He said to His disciples: Gather up the fragments which remain, lest they be lost. They gathered up therefore and filled twelve baskets with the fragments of the five barley loaves, which remained over and above to them that had eaten. Now

those men, when they had seen what a miracle Jesus had performed said: This is, of a truth, the prophet that is to come into the world. Jesus, therefore, when He knew that they would come to take Him by force, and make Him king, fled again into the mountain Himself alone. *John* VI., 1—15.

PASSION SUNDAY.—FIFTH SUNDAY OF LENT.

At that time: Jesus said to the multitudes of the Jews: Which of you shall convict Me of sin? If I say the truth of you, why do ye not believe Me? He that is of God, heareth the words of God. Therefore ye hear them not, because ye are not of God. The Jews therefore answered, and said to Him: Do not we say well that Thou art a Samaritan, and hast a devil? Jesus answered: I have not a devil: but I honor My Father, and ye have dishonored Me. But I seek not My own glory: there is one who seeketh and judgeth. Verily, verily, I say to you: If any man keep My word, he shall not see death forever. The Jews therefore said: Now we know that Thou hast a devil. Abraham is dead, and the prophets; and Thou sayest: If any man keep My word, he shall not taste death forever. Art Thou greater than our father Abraham, who is dead? and the prophets are dead. Whom dost Thou

make Thyself? Jesus answered: If I glorify Myself, My glory is nothing. It is My Father that glorifieth Me, of whom ye say that He is your God. And ye have not known Him; but I know Him. And if I shall say that I know Him not, I shall be like to you, a liar. But I do know Him, and do keep His word. Abraham your Father rejoiced that he might see My day: he saw it, and he was glad. The Jews therefore said to Him: Thou art not yet fifty years old, and hast Thou seen Abraham? Jesus said to them: Verily, verily, I say to you, before Abraham was made, I am. They took up stones, therefore, to cast at Him. But Jesus hid Himself, and went out of the temple. *John* VIII., 46—59.

PALM SUNDAY.

THE PASSION OF OUR LORD ACCORDING TO ST. MATTHEW (XXVI., XXVII., 1–66.)

At that time: Jesus said to His disciples: Ye know that after two days will be the passover, and the Son of man will be delivered up to be crucified. Then were gathered together the chief-priests and ancients of the people into the court of the high-priest, who was called Caiphas: and they consulted together, that they might apprehend Jesus by stratagem, and put Him to death. But they said: Not on the festival, lest perhaps there

be a tumult among the people. And when Jesus was in Bethania, in the house of Simon the leper, there came to Him a woman having an alabaster-box of precious ointment, and she poured it on His head as He was at table. And the disciples seeing it, were indignant, saying: To what purpose is this waste? for this might have been sold for much, and given to poor. And Jesus knowing it, said to them: Why do ye trouble this woman? For she hath wrought a good work upon Me. For the poor ye have always with you: but Me ye have not always. For in pouring this ointment upon My body, she hath done it for My burial. Verily, I say to you, wheresoever this gospel shall be preached in the whole world, that also which she hath done, shall be told in memory of her. Then one of the twelve, who was called Judas Iscariot, went to the chief-priests, and said to them: What will ye give me, and I will deliver Him to you? But they assigned him thirty pieces of silver. And thenceforth he sought an opportunity to deliver Him up.

And on the first day of unleavened bread the disciples came to Jesus, saying: Where wilt Thou that we prepare for Thee to eat the passover? But Jesus said: Go ye into the city to a certain man, and say to him: The Master saith: My time is near at hand; with thee I make the passover with My disciples. And the disciples did as Jesus ordered

them, and they prepared the passover. But when it was evening, He sat down with His twelve disciples. And whilst they were eating, He said: Verily, I say to you, that one of you is about to betray Me. And they being very much troubled, began every one to say: Is it I, Lord? But He answering, said: He that dippeth his hand with Me in the dish, he will betray Me. The Son of man indeed goeth, as it is written of Him: but wo to that man, by whom the Son of man will be betrayed: it were better for that man if he had not been born. And Judas that betrayed Him, answering said: Is it I, Rabbi? He saith to him: Thou hast said it. And whilst they were at supper, Jesus took bread, and blessed, and broke, and gave to His disciples, and said: Take and eat: THIS IS MY BODY. And taking the chalice, He gave thanks, and gave to them, saying: Drink ye all of this. For THIS IS MY BLOOD of the New Testament which shall be shed for many unto remission of sins. And I say to you I shall not drink henceforth of this fruit of the vine, until that day when I will drink it new with you in the kingdom of My Father. And after a hymn, they went out unto mount Olivet. Then Jesus saith to them: All of you will suffer scandal in Me this night. For it is written: "I will strike the shepherd, and the sheep of the flock shall be dispersed." But after I shall be risen again, I will go

before you into Galilee. And Peter answering, said to Him: Although all shall be scandalized in Thee, I will never be scandalized. Jesus said to him: Verily, I say to thee, that this night before the cock crow, thou wilt deny Me thrice; Peter saith to Him: Yea, though I should die with Thee, I will not deny Thee. And in like manner spake all the disciples. Then Jesus came with them into a country place which is called Gethsemani: and He said to His disciples: Sit ye here till I go yonder, and pray. And taking with Him Peter and the two sons of Zebedee, He began to grow sorrowful and to be sad. Then He saith to them: My soul is sorrowful even unto death: stay ye here, and watch with Me. And going a little further, He fell upon His face, praying, and saying: My Father, if it be possible, let this chalice pass from Me. Nevertheless, not as I will, but as Thou. And He cometh to His disciples; and findeth them asleep, and He saith to Peter: So, could ye not watch with me one hour? Watch ye and pray, that ye enter not into temptation. The spirit indeed is willing, but the flesh weak. Again the second time, He went and prayed, saying: My Father, if this cup may not pass away, but I must drink it, Thy will be done. And He cometh again, and findeth them sleeping: for their eyes were heavy. And leaving them, He went again: and prayed the third time, saying

the self-same speech. Then He cometh to His disciples, and saith to them: Sleep ye now, and take your rest: behold the hour is at hand, and the Son of man shall be delivered into the hands of sinners. Rise, let us go: behold, he that will betray Me is at hand. While He was yet speeking, behold, Judas, one of the twelve, came, and with him a great multitude with swords and clubs, sent from the chief-priests and the ancients of the people. And he that betrayed Him, gave them a sign, saying: Whomsoever I shall kiss, that is He; hold Him fast. And forthwith coming to Jesus, he said: Hail, Rabbi. And he kissed Him. And Jesus said to him: Friend, for what art thou come? Then they came up, and laid hands on Jesus, and held Him. And, behold, one of those with Jesus, stretching forth his hand, drew out his sword: and striking the servant of the high-priest, cut off his ear. Then Jesus saith to him: Put up again thy sword into its place: for all that take up the sword, shall perish by the sword. Thinkest thou that I cannot ask My Father, and He will give Me presently more than twelve legions of angels? How, then, shall the Scripture be fulfilled, that so it must be done?

In that same hour Jesus said to the multitudes: Ye are come out, as if to a robber, with swords and clubs to take Me. I sat among you daily teaching in the temple, and

ye did not lay hands on Me. Now all this was done, that the Scriptures of the prophets might be fulfilled, that so it must be done. Then, the disciples all leaving Him, fled. But they holding Jesus, led Him to Caiphas, the high-priest, where the scribes and the ancients were assembled. And Peter followed Him afar off, even to the court of the high-priest. And going in, he sat with the servants, that he might see the end. And the chief-priests, and the whole council sought false testimony against Jesus, that they might put Him to death: and they found none, although many false witnesses had come forward. And last of all there came two false witnesses: and they said: This man said, I am able to destroy the temple of God, and after three days to rebuild it. And the high-priest rising up, said to Him: Answerest Thou nothing to the things which these testify against Thee? But Jesus held His peace. And the high-priest said to Him: I adjure Thee by the living God, that Thou tell us if Thou be the Christ, the Son of God. Jesus saith to him; Thou hast said it. But I say to you, hereafter ye shall see the Son of man sitting at the right hand of the power of God, and coming in the clouds of heaven. Then the high-priest rent his garments, saying: He hath blasphemed: what further need have we of witnesses? Behold, now ye have heard the blasphemy; what think ye? But they an

swering said: He is worthy of death. Then they spat in His face, and buffeted Him; and some struck His face with the palms of their hands, saying: Prophesy to us, O Christ, who is he that struck Thee? But Peter sat without in the court; and there came to him a servant-maid, saying: Thou also wast with Jesus the Galilean. But he denied it before all, saying: I know not what thou sayest. And as he went out of the gate, another maid saw him, and she saith to those who were there: This man also was with Jesus of Nazareth. And again he denied with an oath, that I know not the man. And after a little while they that stood by, came and said to Peter: Surely thou also art one of them, for even thy speech doth discover thee. Then he began to curse and to swear that he knew not the man. And immediately the cock crew. And Peter remembered the word of Jesus, which He had said: Before the cock crow, thou wilt deny Me thrice. And going forth he wept bitterly.

And when morning was come, all the chief-priests and ancients of the people took counsel against Jesus, that they might put Him to death. And having bound Him they brought Him, and delivered Him to Pontius Pilate, the governor. Then Judas, who betrayed Him, seeing that He was condemned, repenting, brought back the thirty pieces of silver to the chief-priests and ancients, saying:

I have sinned by betraying just blood. But they said: What is that to us? Look thou to it. And casting down in the temple the pieces of silver, he departed; and he went and hanged himself with a halter. But the chief-priests having taken the pieces of silver, said: It is not lawful to put them into the corbona, because it is the price of blood. And after they had consulted together, they bought with them the potter's field, to be a burying-place for strangers. For this cause that field was called Haceldama, that is, the field of blood, even to this day. Then was fulfilled that which was spoken by Jeremiah the prophet, who saith: "And they took the thirty pieces of silver, the price of Him that was appraised of the children of Israel. And they gave them for the potter's field, as the Lord commanded me." And Jesus stood before the governor, and the governor asked Him, saying: Art Thou the king of the Jews? Jesus saith to him: Thou sayest it. And when He was accused by the chief-priests and ancients, He made no answer. Then Pilate saith to Him: Dost Thou not hear how many things they testify against Thee? And He answered not a word, so that the governor wondered exceedingly.

Now upon the solemn day, the governor was accustomed to release to the people one prisoner, whomsoever they would. And he had then a notorious prisoner, who was called

Barabbas. They therefore being gathered together, Pilate said: Whom will ye that I release to you, Barabbas, or Jesus, who is called Christ? For he knew that they had delivered Him up through envy. And as he was sitting in the place of judgment, his wife sent to him, saying: Have thou nothing to do with that just man: for I have suffered much this day in a dream on account of Him. But the chief-priests and ancients persuaded the people, that they should ask Barabbas, and destroy Jesus. And the governor answering, said to them: Which of the two will ye to be released to you? But they said: Barabbas. Pilate saith to them: What then shall I do with Jesus who is called Christ? They all say: Let Him be crucified. The governor said to them: Why, what evil hath He done? But they cried out the more, saying: Let Him be crucified. And Pilate seeing that he did no good, but that rather a tumult was made, taking water, washed his hands before the people, saying: I am innocent of the blood of this just man: look ye to it. And the whole people answering, said: His blood be upon us, and upon our children. Then he released unto them Barabbas, and having scourged Jesus, he delivered Him to them to be crucified. Then the soldiers of the governor taking Jesus into the hall, gathered together unto Him the whole band; and stripping Him, they put a scarlet cloak about Him.

And platting a crown of thorns, they put it upon His head, and a reed in His right hand. And bowing the knee before Him, they mocked Him, saying: Hail, king of the Jews. And spitting upon Him, they took the reed, and struck His head. And after they had mocked Him, they took off the cloak from Him, and put on Him His own garments, and led Him away to crucify Him. And going out, they found a man of Cyrene, named Simon: him they forced to take up His cross. And they came to the place that is called Golgotha, which is the place of Calvary. And they gave Him to drink wine mingled with gall. And when He had tasted, He would not drink. And after they had crucified Him, they divided His garments, casting lots, that what was spoken of by the prophet might be fulfilled, who saith: "They divided My garments among them; and upon My vesture they cast lots." And they sat and watched Him. And they put over His head His cause in writing: THIS IS JESUS THE KING OF THE JEWS. Then were crucified with Him two robbers: one on the right hand, and one on the left. And they that passed by, blasphemed Him, wagging their heads, and saying: Vah, Thou that destroyest the temple of God, and in three days dost rebuild it, save Thy own self: if Thou be the Son of God, come down from the cross. In like manner also the chief-priests with the scribes and ancients, mocking,

said: He saved others; Himself He cannot save: if He be the King of Israel, let Him now come down from the cross, and we will believe Him. He trusted in God: let Him now deliver Him, if He love Him; for He said: I am the Son of God. And the robbers also, that were crucified with Him, reproached Him in like manner. Now from the sixth hour there was darkness over the whole earth, until the ninth hour. And about the ninth hour, Jesus cried out with a loud voice, saying: Eli, Eli, lamma sabacthani? that is, My God, My God, why hast Thou forsaken Me? And some that stood there and heard, said: This man calleth Elias. And immediately one of them running to a sponge, and soaked it in vinegar, and put it on a reed, and gave Him to drink. And the others said: Hold, let us see whether Elias will come to deliver Him. And Jesus again crying with a loud voice, yielded up the ghost. (*Here all kneel and pause.*)

And behold the veil of the temple was rent in two, from the top even to the bottom, and the earth quaked, and the rocks were rent. And the graves were opened, and many bodies of the saints, who had slept, arose, and coming out of the tombs, after His resurrection, they came into the holy city, and appeared to many. Now the centurion, and they who were with Him guarding Jesus, having seen the earthquake and the things that took place,

were greatly terrified, saying: Indeed this was the Son of God. And there were there many women afar off, who had followed Jesus from to Galilee, ministering to Him: among whom was Mary Magdalen, and Mary the mother of James and Joseph, and the mother of the sons of Zebedee. And when it was evening, there came a certain rich man of Arimathea, named Joseph, who himself also was a disciple of Jesus. He went to Pilate, and asked the body of Jesus. Then Pilate commanded that the body should be delivered up. And Joseph taking the body, wrapt it up in a clean linen cloth. And laid it in his own new monument which he had hewn out in a rock. And he rolled a great stone to the door of the monument, and went his way. And there were there Mary Magdalen, and the other Mary, sitting over against the sepulchre.

Here the priest goes to the middle of the altar, and says: Cleanse my heart, &c. Having said which, he resumes the Gospel, as follows:—

And the next day, which followed the day of preparation, the chief-priests and the Pharisees came together to Pilate, saying: Sir, we have remembered that that impostor, while He was yet alive, said: After three days I will rise again. Command, therefore, the sepulchre to be guarded until the third day: lest perhaps His disciples come, and steal Him away, and say to the people: "He is risen

from the dead ; " and the last error will be worse than the first. Pilate said to them : Ye have a guard : guard it as ye know. And they departing, made the sepulchre sure, sealing the stone, and setting guards.

EASTER SUNDAY.

At that time : Mary Magdalen and Mary of James, and Salome, bought sweet spices, that coming they might anoint Jesus. And very early in the morning, the first day of the week, they came to the sepulchre, the sun being now risen. And they said, one to another : Who shall roll us back the stone from the door of the sepulchre ? And looking, they saw the stone rolled back : for it was very great. And entering into the sepulchre, they saw a young man sitting on the right side, clothed with a white robe : and they were astonished. He saith to them : Be not affrighted ; you seek Jesus of Nazareth, who was crucified : He is risen ; He is not here ; behold the place where they laid Him. But go, tell His disciples and Peter that He goeth before you into Galilee : there ye shall see Him, as He told you. *Mark*, XVI., 1—7.

FIRST SUNDAY AFTER EASTER, COMMONLY CALLED LOW SUNDAY.

At that time : When it was late that same day, the first of the week, and the doors were

shut, where the disciples were gathered together through fear of the Jews, Jesus came, and stood in the midst, and said to them: Peace be to you. And when He had said this He showed them His hands, and His side. The disciples, therefore, were glad, when they saw the Lord. He said, therefore, to them again: Peace be to you. As the Father hath sent Me, I also sent you. When He had said this, He breathed on them, and He said to them: Receive ye the Holy Ghost. Whose sins you shall forgive, they are forgiven them: and whose you shall retain, they are retained. Now Thomas, one of the twelve, who is called Didymus, was not with them when Jesus came. The other disciples, therefore, said to him: We have seen the Lord. Unless I see in His hands the print of the nails, and put my finger into the place of the nails, and put my hands into His side, I will not believe. And after eight days, His disciples were again within; and Thomas was with them. Jesus cometh, the doors being shut, and stood in the midst and said: Peace be to you. Then He saith to Thomas: Put in thy finger hither, and see My hands, and bring hither thy hand, and put it into my side; and be not incredulous but faithful. Thomas answered, and saith to Him: My Lord, and my God. Jesus saith to him: Because thou hast seen Me, Thomas, thou hast believed: Blessed they who have not seen, and have

believed. Many other signs also Jesus performed in the sight of His disciples, which are not written in this book. But these are written, that ye may believe that Jesus is the CHRIST the Son of God: and that believing, ye may have life in His name. *John* xx., 19—31.

SECOND SUNDAY AFTER EASTER.

At that time: Jesus said to the Pharisees: I am the good shepherd. The good shepherd giveth his life for his sheep. But the hireling, and he that is not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf seizeth, and scattereth the sheep: and the hireling fleeth, because he is a hireling, and he hath no care for the sheep. I am the good shepherd; and I know Mine, and Mine know Me. As the Father knoweth Me, and I know the Father: and I lay down My life for My sheep. And other sheep I have, that are not of this fold: them also I must bring, and they shall hear My voice, and there shall be one fold and one shepherd. *John* x., 11–16.

THIRD SUNDAY AFTER EASTER.

At that time: Jesus said to His disciples: A little while, and now ye will not see Me: and again a little while, and ye will see Me:

because I go to the Father. Then some of His disciples said, one to another: What is this that He saith to us: 'A little while, and ye shall not see Me; and again a little while, and ye will see Me, and, because I go to the Father?' They said, therefore: What is this that He saith, a little while? We know not what He speaketh. And Jesus knew that they had a mind to ask Him; and He said to them: Of this do you inquire among yourselves, because I said: A little while, and ye shall not see Me: and again a little while, and ye will see Me? Verily, verily, I say to you, that ye shall lament and weep, but the world shall rejoice: and ye shall be made sorrowful, but your sorrow shall be turned into joy. A woman, when she is in labor, hath sorrow, because her hour is come: but when she hath brought forth the child, she remembereth no more the anguish, for joy that a man is born into the world. So also ye now indeed have sorrow, but I will see you again; and your heart will rejoice; and your joy no man shall take from you. *John* xvi., 16—22.

FOURTH SUNDAY AFTER EASTER.

At that time: Jesus said to His disciples: I go to Him that sent Me, and none of you asketh Me: Whither art Thou going? But because I have spoken these things to you, sorrow hath filled your heart. But I tell you

the truth: it is expedient for you that I go: for if I go not, the Paraclete will not come to you: but if I go, I will send Him to you. And when He is come, He will convict the world of sin, and of justice, and of judgment. Of sin, because they believed not in Me. And of justice, because I go to the Father; and ye will see Me no longer. And of judgment, because the prince of this world is already judged. I have yet many things to say to you: but ye cannot bear them now. But when He, the Spirit of truth, shall come, He will teach you all the truth. For He will not speak of Himself: but what things soever He hath heard. He will speak; and the things that are to come, He will show you. He will glorify Me, because He will receive of Mine, and show to you. *John* XVI., 5—14.

FIFTH SUNDAY AFTER EASTER.

At that time: Jesus said to His disciples: Verily, verily, I say to you: if ye ask the Father any thing in My name, He will give it you. Hitherto ye have not asked any thing in My name: Ask, and ye shall receive, that your joy may be full. These things I have spoken to you in figures. The hour cometh when I will no more speak to you in figures, but I will show you plainly of the Father. On that day, ye will ask in My name: and I say not to you, that I will ask the Father for

you: For the Father Himself loveth you, because ye have loved Me, and have believed that I came forth from God. I came forth from the Father, and I am come into the world: again I leave the world, and I go to the Father. His disciples say to Him: Behold, now Thou speakest plainly, and speakest no figure. Now we know that Thou knowest all things, and Thou needest not that any man should ask Thee. By this we believe that Thou comest forth from God. *John* XVI., 23—30.

ASCENSION DAY.

At that time: As the eleven were at table, Jesus appeared to them, and He upbraided them with their incredulity and hardness of heart, because they did not believe them who had seen Him after He was risen again. And He said to them: Go ye into the whole world, and preach the gospel to every creature. He that believeth and is baptized, shall be saved: but he that believeth not, shall be condemned. And these signs shall follow them that believe. In My name they shall cast out devils: they shall speak with new tongues. They shall take up serpents; and if they shall drink any deadly thing, it shall not hurt them: they shall lay their hands upon the sick, and they shall recover. And the Lord Jesus, after He had spoken to them, was taken up

into Heaven, and sitteth on the right hand of God. But they going forth, preached every where: the Lord working withal, and confirming the word with the signs that followed. *Mark* XVI., 14—20.

SUNDAY WITHIN THE OCTAVE OF THE ASCENSION.

At that time: Jesus said to His disciples: When the Paraclete cometh, whom I shall send to you from the Father, the Spirit of truth, who proceedeth from the Father, He will give testimony of Me. And ye shall give testimony, because ye are with Me from the beginning. These things have I spoken to you, that you may not be scandalized. They will cast you out of the synagogues: yea, the hour cometh, that whosoever killeth you, will think that he offereth homage to God. And these things will they do to you, because they have not known the Father, nor Me. But these things I have told you, that when their hour shall come, ye may remember that I told you of them. *John* XV., 26, 27; XVI., 1—4.

FEAST OF PENTECOST, COMMONLY CALLED WHITSUNDAY. *

At that time: Jesus said to His disciples: If any one love Me, he will keep My word, and My Father will love him, and we will come to him, and will make our abode with him: He that loveth Me not, keepeth not My words: and the word which ye have heard, is not Mine, but the Father's who sent Me. These things have I spoken to you, abiding with you. But the Paraclete, the Holy Ghost, whom the Father will send in My Name, He will teach you all things, and bring all things to your mind, whatsoever I have said to you. Peace I leave with you, My peace I give unto you: not as the world giveth, do I give unto you. Let not your heart be troubled, nor let it be afraid. Ye have heard that I said to you: I go away, and I come unto you. If ye loved Me, ye would indeed be glad, because I go to the Father: for the Father is greater than I. And now I have told you before it come to pass, that when it shall come to pass, ye may believe. I will not now speak many things with you. For

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* Pentecost, in Greek, signifies *fiftieth*, this Sunday being fifty days after the Resurrection. It is also called Whitsunday, or White Sunday, from the Catechumens, who were clothed *in white* and admitted on the eve of this Feast, to the Sacrament of Baptism.

the prince of this world cometh, and in Me he hath not any thing. But that the world may know that I love the Father, and as the Father hath given Me commandment, so do I. *John* XIV., 23—31.

TRINITY SUNDAY.

At that time: Jesus said to His disciples: All power is given to Me in Heaven and on earth. Going, therefore, teach ye all nations: baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you: and behold I am with you all days, even to the consummation of the world. *Matt.* XXVIII., 18—20.

FEAST OF CORPUS CHRISTI.

At that time: Jesus said to the multitudes of the Jews: My flesh is meat indeed: and My blood is drink indeed. He that eateth My flesh, and drinketh My blood, abideth in Me, and I in him. As the Father who liveth sent Me, and I live by the Father: so he that eateth Me, the same also shall live by Me. This is the bread that came down from Heaven. Not as your fathers ate the manna, and died. He that eateth this bread, shall live for ever. *John* VI., 56—59.

SECOND SUNDAY AFTER PENTECOST.

At that time: Jesus spoke to the Pharisees this parable: A certain man made a great supper, and invited many. And he sent his servant, at the hour of supper, to say to those who had been invited, that they should come, for now all things are ready. And they began all at once to make excuse. The first said to him: I have bought a farm, and I must go out and see it: I pray thee, excuse me. And another said: I have bought five yoke of oxen, and I am going to try them: I pray thee, excuse me. And another said: I have married a wife, and, therefore, I cannot come. And the servant returning, told these things to his lord. Then the master of the house being angry, said to his servant: Go out quickly into the streets and lanes of the city, and bring in hither the poor and the maimed, and the blind and the lame. And the servant said: Sir, it is done as thou hast commanded; and there is still room. And the lord said to the servant: Go into the highways and hedges; and compel them to come in, that my house may be filled. But I say to you, that none of those men that were invited, shall taste of my supper. *Luke* XIV., 16—24.

THIRD SUNDAY AFTER PENTECOST

At that time: The tax-gatherers and the

sinners drew near to Jesus, to hear Him. And the Pharisees and the scribes murmured, saying: This man receiveth sinners, and eateth with them. And He spake to them this parable, saying: What man of you that hath a hundred sheep, and if he lose one of them, doth he not leave the ninety-nine in the desert, and go after that which was lost, until he find it? And when he hath found it, he layeth it upon his shoulders, rejoicing: and coming home, he calleth together his friends and neighbors, saying to them: Rejoice with me, because I have found my sheep which was lost. I say to you, that even so there shall be joy in Heaven over one sinner that doth penance, more than over ninety-nine just who need not penance. Or what woman having ten drachms, if she lose one drachm, doth not light a candle, and sweep the house, and seek diligentiy, until she find it? And when she hath found it, she calleth together her friends and neighbors, saying: Rejoice with me, because I have found the drachm which I had lost. So I say to you, there shall be joy before the angels of God over one sinner that doth penance. *Luke* xv., 1–10.

FOURTH SUNDAY AFTER PENTECOST.

At that time: When the multitudes pressed upon Jesus to hear the word of God, He stood

by the lake of Genesareth, and saw two barks aground by the lake: but the fishermen were gone out of them, and were washing their nets. And going up into one of the barks, that was Simon's, He desired him to draw back a little from the land. And sitting down, He taught the multitudes out of the bark. Now when He had ceased to speak, He said to Simon: Launch out into the deep, and let down your nets for a draught. And Simon answering, said to Him: Master, we have labored all the night, and have taken nothing: but at Thy word I will let down the net. And when they had done this, they enclosed a great multitude of fishes, and their net broke. And they beckoned to their partners that were in the other bark, that they should come and help them. And they came, and filled both the barks, so that they were almost sinking. Which when Simon Peter saw, he fell down at the knees of Jesus, saying: Depart from me, for I am a sinful man, O Lord! For awe had seized on him, and all that were with him, at the draught of the fishes which they had taken. And so were also James and John, the sons of Zebedee, who were partners of Simon. And Jesus saith to Simon: Fear not; from henceforth thou shalt catch men. And having brought their barks on shore, leaving all things, they followed Him. *Luke* v., 1—11.

FIFTH SUNDAY AFTER PENTECOST.

At that time: Jesus said to His disciples: Verily, I tell you, that unless your justice abound more than that of the Scribes and Pharisees, you shall not enter into the kingdom of Heaven. You have heard that it was said to them of old: Thou shalt not kill. And whosoever shall kill shall be in danger of the judgment. But I say to you, that whosoever is angry with his brother, shall be in danger of the judgment. And whosoever shall say to his brother, Raca, shall be in danger of the council. And whosoever shall say, Thou fool, shall be in danger of hell fire. If therefore thou offer thy gift at the altar, and there remember that thy brother hath any thing against thee: leave there thy offering before the altar, and go first and be reconciled to thy brother: and then coming thou shalt offer thy gift. *Matt.* v., 20—24.

SIXTH SUNDAY AFTER PENTECOST.

At that time: When there was a great multitude with Jesus, and they had nothing to eat, calling His disciples together, He saith to them: I have compassion on the multitude, for behold they have now been with Me three days, and they have nothing to eat. And if I shall send them away fasting to their home, they will faint on the way, for some of them

have come from afar. And His disciples answered Him: Whence can any one satisfy them with bread here in the wilderness? And He asked them: How many loaves have ye? They said, seven. And taking the seven loaves, giving thanks, He broke, and gave to His disciples to set before them, and they set them before the people. And they had a few little fishes; and He blessed them, and commanded them to be set before them. And they ate and were satisfied, and they took up the fragments which remained, seven baskets full. And they that had eaten were about four thousand: and He sent them away. *Mark* VIII., 1—9.

SEVENTH SUNDAY AFTER PENTECOST.

At that time: Jesus said to His disciples: Beware of false prophets, who come to you in the clothing of sheep, but inwardly they are ravenous wolves. By their fruits you shall know them. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit, and the evil tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can an evil tree bring forth good fruit. Every tree that bringeth not forth good fruit, shall be cut down, and cast into the fire. Wherefore by their fruits you shall know them. Not every one

that saith to Me, Lord, Lord, shall enter into the kingdom of Heaven: but he that doth the will of My Father who is in Heaven, he shall enter into the kingdom of Heaven. *Matt.* VII., 15—21.

EIGHTH SUNDAY AFTER PENTECOST.

At that time: Jesus spoke to His disciples this parable: There was a certain rich man who had a steward: and the same was accused to him of having wasted his goods. And he called him, and said to him: How is it that I hear this of thee? Give an account of thy stewardship: for now thou canst be steward no longer. And the steward said within himself: What shall I do, since my lord taketh away from me the stewardship? To dig I am not able: to beg I am ashamed. I know what I will do, that when I am removed from the stewardship, they may receive me into their houses. Therefore calling together every one of the debtors of his lord, he said to the first: How much dost thou owe to my lord? But he said: A hundred baths of oil. And he said to him: Take thy note, and sit down quickly, and write fifty. Then he said to another: And how much dost thou owe? But he said: A hundred cors of wheat. He said to him: Take thy bill, and write eighty. And the lord commended the unjust steward, forasmuch as he had done wisely: for the

children of this world are wiser in their generation than the children of light. And I say to you: Make to yourselves friends of the mammon of iniquity, that when ye shall fail, they may receive you into the everlasting mansions. *Luke* XVI., 1—9.

NINTH SUNDAY AFTER PENTECOST.

At that time: When Jesus drew near Jerusalem, seeing the city, He wept over it, saying: If thou also hadst known, and that in this thy day, the things that are for thy peace: but now they are hidden from thy eyes. For the days will come upon thee; and thy enemies will cast a trench round about thee, and compass the round, and straiten thee on every side; and beat thee to the ground, and thy children who are in thee; and they will not leave in thee a stone upon a stone: because thou hast not known the time of thy visitation. And entering into the temple, He began to cast out them that sold therein, and them that bought, saying to them: It is written: "My house is the house of prayer;" but ye have made it a den of thieves. And He was teaching daily in the temple. *Luke* XIX., 41—47.

TENTH SUNDAY AFTER PENTECOST.

At that time: To some who trusted in themselves as just, and despised others, Jesus

spake this parable: Two men went up into the temple to pray: the one a Pharisee, and the other a tax-gatherer. The Pharisee standing prayed thus with himself: O God, I give Thee thanks that I am not as the rest of men, extortioners, unjust, adulterers, as even is this tax-gatherer. I fast twice in a week; I give tithes of all that I possess. And the tax-gatherer, standing afar off, would not so much as lift his eyes towards heaven; but struck his breast, saying: O God, be merciful to me a sinner. I say to you, this man went down to his house justified rather than the other: because every one that exalteth himself, shall be humbled; and he that humbleth himself, shall be exalted. *Luke* XVIII., 9—14.

ELEVENTH SUNDAY AFTER PENTECOST.

At that time: Jesus going out of the borders of Tyre, came by Sidon to the sea of Galilee, through the midst of the coasts of Decapolis. And they bring to Him one deaf and dumb; and they besought Him that He would lay His hand upon him. And taking him from the multitude apart, He put His fingers into his ears, and spitting, He touched his tongue; and looking up to heaven, He groaned, and said to him: EPHPHETA; which is, Be thou opened. And immediately his ears were opened, and the string of his tongue

was loosed, and he spake right. And He charged them that they should tell no man. But the more He charged them, so much the more a great deal did they publish it. And so much the more did they wonder, saying: He hath done all things well; He hath made both the deaf to hear and the dumb to speak. *Mark* VII., 31—37.

TWELFTH SUNDAY AFTER PENTECOST.

At that time: Jesus said to His disciples: Happy the eyes that see the things which ye see. For I say to you, that many prophets and kings have desired to see the things that ye see, and have not seen them; and to hear the things that ye hear, and have not heard them. And behold a certain lawyer stood up, trying Him, and saying: Master, what must I do to possess eternal life? But He said to him: What is written in the law? how readest Thou? He answering said: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." And He said to him: Thou hast answered rightly: this do, and thou shalt live. But he, willing to justify himself, said to Jesus: And who is my neighbor? And Jesus answering, said: A certain man went down from Jerusalem to Jericho,

and fell in with robbers, who also stripped him, and having wounded him, went away leaving him half dead. And it chanced that a certain priest went down by the same road; and seeing him, passed by. In like manner also a Levite, when he was near the place, and saw him, passed by. But a certain Samaritan, travelling, came near him; and seeing him, he was moved with compassion. And going up to him, he bound up his wounds, pouring in oil and wine: and setting him upon his own beast, brought him to an inn, and took care of him. And the next day he took out two denarii, and gave to the host, and said: Take thou care of him, and whatsoever thou shalt lay out over and above, at my return I will repay thee. Which of these three appeareth to thee to have been a neighbor to him that fell in with the robbers? But he said: He who showed mercy to him. And Jesus said to him: Go, and do thou in like manner. *Luke* x., 23—37.

THIRTEENTH SUNDAY AFTER PENTECOST.

At that time: As Jesus was going to Jerusalem, He passed through the midst of Samaria and Galilee. And as He entered into a certain town, there met Him ten lepers, who stood afar off: and lifted up their voice, saying: Jesus, master, have pity on us. And

when He saw them, He said: Go, show yourselves to the priests. And it came to pass, as they went, they were made clean. But one of them, when he saw that he was made clean, went back with a loud voice, glorifying God; and he fell on his face at His feet, giving thanks: and this was a Samaritan. And Jesus answering, said: Were not the ten made clean? and where are the nine? There is no one found to return, and give glory to God, but this stranger. And He said to him: Arise; go thy way, for thy faith hath healed thee. *Luke* XVII, 11—19.

FOURTEENTH SUNDAY AFTER PENTECOST.

At that time: Jesus said to His disciples: No man can serve two masters. For either he will hate the one, and love the other; or he will cling to the one, and slight the other. You cannot serve God and Mammon. Therefore I say to you, be not solicitous for your life, what you shall eat, nor for your body, what you shall put on. Is not the life more than the food? and the body more than the raiment? Behold the birds of the air, for they neither sow, nor reap, nor gather into barns: and your heavenly Father feedeth them. Are not you of much more value than they? And which of you, by anxious thought, can add to his stature one cubit? And for raiment

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why are ye solicitous? Consider the lilies of the field, how they grow: they labor not, neither do they spin. But I say to you, that not even Solomon in all his glory was arrayed as one of these. And if the grass of the field, which is to-day, and to-morrow is cast into the oven, God doth so clothe: how much more you, O ye of little faith! Be not solicitous, therefore, saying: What shall we eat, or what shall we drink, or wherewith shall we be clothed? For after all these things do the heathens seek. For your Father knoweth that you have need of all these things. Seek ye, therefore, first the kingdom of God, and His justice, and all these things shall be added unto you. *Matt.* VI., 24—33.

FIFTEENTH SUNDAY AFTER PENTECOST.

At that time: Jesus went into a city that is called Naim; and there went with Him His disciples, and a great multitude. And when He came nigh to the gate of the city, behold, a dead man was carried out, the only son of his mother; and she was a widow: and a great multitude of the city with her. Whom when the Lord had seen, being moved with pity towards her, He said to her: Weep not. And He came near, and touched the bier. (And they that carried it, stood still.) And He said: Young man, I say to thee,

arise. And he that was dead, sat up, and began to speak. And He gave him to his mother. And fear seized all: and they glorified God, saying: A great prophet is risen up among us: and God hath visited His people. *Luke* VII., 11—16.

SIXTEENTH SUNDAY AFTER PENTECOST.

At that time: When Jesus went into the house of one of the chief of the Pharisees on the sabbath-day, to eat bread, they watched Him. And behold, a certain man that had the dropsy was before Him. And Jesus answering, spoke to the lawyers and Pharisees, saying: Is it lawful to heal on the sabbath-day? But they held their peace. And He taking hold of him, healed him, and sent him away. And answering them, He said: Doth the ass or ox of any of you fall into a pit, and will he not immediately draw him out on the sabbath-day? And they could not answer Him, in regard to these things. And He spoke a parable also to those that were invited, marking how they chose the first seats, saying to them: When thou art invited to a wedding, sit not down in the first place, lest perhaps one more honorable than thou be invited by him: and he that invited thee and him, come and say to thee: Give place to this man: and then thou begin with shame,

to take the lowest place. But when thou art invited, go, sit down in the lowest place, that when he who invited thee cometh, he may say to thee: Friend, go up higher. Then shalt thou have glory before them that sit at table with thee. For every one that exalteth himself shall be humbled; and he that humbleth himself shall be exalted. *Luke* xiv., 1—11.

SEVENTEENTH SUNDAY AFTER PENTECOST.

At that time: the Pharisees came nigh to Jesus: and one of them, a doctor of the law, asked Him, tempting Him: Master, which is the great commandment in the law? Jesus said to him: Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind. This is the greatest and the first commandment. And the second is like to this: Thou shalt love thy neighbor as thyself. On these two commandments the whole law dependeth and the prophets. And the Pharisees being gathered together, Jesus asked them, saying: What think ye of the Christ? Whose son is He? They say to Him: David's. He saith to them: How then doth David in spirit call Him Lord, saying: "The Lord said to my Lord: Sit on My right hand, until I make Thy enemies thy foot-stool." If then David call Him Lord, how is He his

Son? And no man was able to answer Him a word: neither durst any man from that day forth ask Him any more questions. *Matt.* XXII., 35—46.

EIGHTEENTH SUNDAY AFTER PENTECOST.

At that time: Jesus entering into a boat, passed over the water and came into His own city. And behold they brought to Him a paralytic lying on a bed. And Jesus seeing their failh, said to the paralytic: Be of good heart, son; thy sins are forgiven thee. And behold some of the scribes said within themselves: This man blasphemeth. And Jesus seeing their thoughts, said: Why do you think evil in your hearts? Whether is it easier to say: Thy sins are forgiven thee: or to say: Arise and walk? But that you may know that the Son of man hath power on earth to forgive sins, (then saith He to the paralytic, Arise, take up thy bed, and go into thy house. And he arose, and went into his house. And the multitudes seeing it, feared, and glorified God, who gave such power to men. *Matt.* IX., 1—8.

NINETEENTH SUNDAY AFTER PENTECOST.

At that time: Jesus spoke to the Scribes

and Pharisees in a parable, saying: The kingdom of Heaven is likened to a king, who made a marriage feast for his son. And he sent his servants, to call them that were invited to the wedding: and they would not come. Again he sent other servants, saying: Tell them that were invited: Behold I have prepared my dinner: my beeves and fatlings are killed, and all things are ready: come ye to the wedding. But they neglected, and went their way, one to his farm, and another to his merchandise. And the rest laid hands on his servants, and having treated them contumeliously, put them to death. But when the king had heard of it, he was angry, and sending his armies, he destroyed those murderers, and burnt their city. Then he saith to his servants: The wedding indeed is ready: but they that were invited, were not worthy. Go ye therefore into the highways; and as many as ye shall find, call to the marriage. And his servants going forth into the ways, gathered together all whom they found, both bad and good; and the wedding was filled with guests. And the king went in to see the guests; and he saw there a man who had not on a wedding garment. And he saith to him: Friend, how camest thou in hither, not having on a wedding garment? But he was silent. Then the king said to the waiters: Bind him hand and foot, and cast him into the exterior darkness: there shall

be the weeping and gnashing of teeth. For many are the called, but few the chosen. *Matt.* XXII., 2—14.

TWENTIETH SUNDAY AFTER PENTECOST.

At that time: There was a certain ruler whose son was sick at Capharnaum. He having heard that Jesus was come from Judea into Galilee, went to Him, and prayed Him to come down and heal his son; for he was at the point of death. Jesus therefore said to him: Unless ye see signs and wonders, ye believe not. The ruler saith to him: Lord, come down before my son die. Jesus saith to him: Go thy way, thy son liveth. The man believed the word which Jesus said to him, and went his way. And as he was going down, his servants met him: and they brought word, saying that his son lived. He asked therefore of them the hour wherein he grew better. And they said to him: Yesterday at the seventh hour the fever left him. The father therefore knew that it was at the same hour that Jesus said to him: Thy son liveth: and he believed, himself and his whole house. *John* IV., 46—53.

TWENTY-FIRST SUNDAY AFTER PENTECOST.

At that time: Jesus spoke to His disciples

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AFTER

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AFTER

His disciples

this parable: The kingdom of Heaven is likened to a king, who wished to settle accounts with his servants. And when he had begun to take the account, one was brought to him that owed him ten thousand talents. And as he had not wherewith to pay, his lord commanded that he and his wife and children, and all that he had, should be sold, and that payment should be made. But that servant, falling down, besought him, saying: Have patience with me, and I will pay thee all. And the lord of that servant being moved with pity, let him go, and forgave him the debt. But when that servant was gone out, he found one of his fellow-servants that owed him a hundred denarii; and laying hold of him, he seized him by the throat, saying: Pay what thou owest. And his fellow-servant, falling down, besought him, saying: Have patience with me, and I will pay thee all. And he would not: but he went and cast him into prison, till he should pay the debt. Now his fellow-servants, seeing what had happened, were very much grieved, and they came and told their lord all that had happened. Then his lord called him, and said to him: Thou wicked servant, I forgave thee all the debt, because thou besoughtest me: shouldst not thou then have had compassion also on thy fellow-servant, even as I had compassion on thee? And his lord being angry, delivered him to the torturers until he paid all the debt.

So also will My heavenly Father do to you, if ye do not forgive every one his brother from his heart. *Matt.* XVIII., 23—35.

TWENTY-SECOND SUNDAY AFTER PENTECOST.

At that time: The Pharisees going, consulted among themselves how to ensnare Jesus in speech. And they sent to Him their disciples with the Herodians, saying: Master, we know that Thou art true, and teachest the way of God in truth; neither carest Thou for any man: for Thou dost not regard the person of men. Tell us, therefore, what dost Thou think? is it lawful to pay tax to Cesar, or not? But Jesus, knowing their wickedness, said; Why do ye tempt Me, ye hypocrites? Show Me the coin for the tax. And they offered Him a denarius. And Jesus saith to them: Whose image and inscription is this? They say to Him: Cesar's. Then He saith to them; Render therefore to Cesar the things that are Cesar's: and to God the things that are God's. *Matt.* XXII. 15—21.

If there be but 23 Sundays after Pentecost, the Mass of the last Sunday after Pentecost is said. If there be 25 Sundays, on the 24th is said the Mass of the 6th Sunday after Epiphany; if there be 26, on the 24th, is said the Mass of the 5th after Epiphany; and on the 25th, the Mass of the 6th after Epiphany If there be 27, on the 24th, is said the Mass of the 4th after Epiphany; on the 25th, that of the 5th;

and on the 26th, that of the 6th after Epiphany. If there be 28, on the 24th is said the Mass of the 3d after Epiphany. So that the Mass of the 24th Sunday after Pentecost shall always be the last.

TWENTY-THIRD SUNDAY AFTER PENTECOST.

At that time: As Jesus was speaking to the multitudes, behold a certain ruler came up, and adored Him, saying: Lord, my daughter is even now dead; but come, lay Thy hand upon her, and she will live. And Jesus rising up, followed him with His disciples. And behold, a woman who was troubled with an issue of blood twelve years, came behind Him, and touched the tuft of His garment. For she said within herself: If I shall touch only His garment, I shall be healed. But Jesus turning and seeing her, said: Be of good heart, daughter, thy faith hath healed thee. And the woman was healed from that hour. And when Jesus was come into the house of the ruler, and saw the minstrels and the multitude in an uproar, He said: Retire, for the girl is not dead, but she sleepeth. And they jeered at Him. And when the multitude was put forth, He went in, and took her by the hand: and the maid arose. And the fame hereof went abroad into all that country. *Matt.* IX., 18—2

TWENTY-FOURTH, OR LAST SUNDAY AFTER PENTECOST.

At that time: Jesus said to His disciples: When ye shall see the abomination of desolation, which was spoken of by Daniel the prophet, standing in the holy place: let him that readeth understand. Then let them that are in Judea flee to the mountains: and let not him that is on the house-top, come down to take any thing out of his house: and let not him that is in the field, go back to take his coat. And woe to them that are with child and give suck in those days. But pray that your flight be not in the winter, or on the sabbath. For there shall be then great tribulation, such as hath not been from the beginning of the world until now, neither shall be. And unless those days had been shortened, no flesh would be saved: but for the sake of the elect those days shall be shortened. Then if any man shall say to you: Lo! here is the Christ; or there: do not believe. For false Christs, and false prophets, will arise, and they will show great signs and wonders, insomuch as to deceive (if possible) even the elect. Behold, I have told it to you beforehand. If therefore they shall say to you: Behold, He is in the desert, go ye not out: Behold, in the closets, believe not. For as lightning cometh out of the east, and appeareth even unto the west, so will also the coming of the

Son of man be. Wheresoever the body shall be, there will the eagles also be gathered together. And immediately after the tribulation of those days, the sun will be darkened, and the moon will not give her light, and the stars will fall from heaven; and the powers of heaven will be moved. And then will appear the sign of the Son of man in heaven: and then will all the tribes of the earth mourn: and they will see the Son of man coming in the clouds of heaven with great power and majesty. And He will send His angels with a trumpet, and a great voice: and they will gather together His elect from the four winds, from the farthest part of the heavens to the utmost bounds of them. And from the fig tree learn a parable: when the branch thereof is already tender, and the leaves come forth, ye know that summer is nigh: so ye also, when ye shall see all these things, know ye that it is nigh, at the doors. Verily I say to you, that this generation shall not pass, till all these things be done. Heaven and earth will pass away, but my words will not pass away. *Matt.* XXIV., 15—35.

THE ANNUNCIATION, ETC.
MARCH 25.

At that time: The angel Gabriel was sent from God into a city of Galilee, called Nazareth, to a virgin espoused to a man whose

name was Joseph, of the house of David; and the name of the virgin was Mary. And the angel being come in, said to her: Hail, full of grace, the Lord is with thee: Blessed art thou among women. But she hearing it, was troubled at his saying, and thought with herself what manner of salutation this should be. And the angel said to her: Fear not, Mary, for thou hast found grace with God. Behold, thou wilt conceive in thy womb, and wilt bring forth a son; and wilt call His name Jesus. He will be great, and will be called the Son of the Most High, and the Lord God will give to Him the throne of David, His father; and He will reign over the house of Jacob for ever, and of His kingdom there will be no end. And Mary said to the angel: How shall this be, since I know not man? And the angel answering, said to her: The Holy Ghost will come upon thee, and the power of the Most High will overshadow thee. And therefore also the Holy one which will be born of thee, will be called the Son of God. And behold thy cousin Elizabeth, she also hath conceived a son in her old age; and this is the sixth month with her who is called barren; for nothing shall be impossible with God. And Mary said: Behold the handmaid of the Lord: be it done to me according to thy word. *Luke* I., 26—38.

FEAST OF SS. PETER AND PAUL. JUNE 29.

At that time: Jesus came into the district of Cesarea Philippi: and questioned His disciples, saying: Who do men say that the Son of Man is? But they said: Some, John the Baptist; and others, Elias; and others, Jeremias; or one of the prophets. Jesus saith to them: But who do you say that I am? Simon Peter answering, said: Thou art Christ the Son of the living God. And Jesus answering, said to him: Blessed art thou, Simon Bar-Jona; because flesh and blood hath not revealed it to thee, but My Father, who is in Heaven. And I say to thee, that thou art Peter, and on this rock I will build My Church, and the gates of hell shall not prevail against it. And I will give to thee the keys of the kingdom of Heaven: and whatsoever thou shalt bind upon earth, it shall be bound also in Heaven; and whatsoever thou shalt loose upon earth, it shall be loosed also in Heaven. *Matt.* XVI., 13—19.

FEAST OF THE ASSUMPTION. AUGUST 15.

At that time: Jesus entered into a certain town; and a certain woman named Martha, received Him into her house. And she had a sister called Mary, who sitting also at the

Lord's feet, heard His word. But Martha was busy about much serving; and she stood and said: Lord, dost Thou not care that my sister hath left me alone to serve? Speak to her therefore that she help me. And the Lord answering, said to her; Martha, Martha, thou art anxious, and troubled about many things. But one thing is necessary. Mary hath chosen the best part, which shall not be taken away from her. *Luke* x., 38—42.

FEAST OF ALL SAINTS.–NOVEMBER 1.

At that time: Jesus seeing the multitudes, went up on to a mountain, and when He had sat down, His disciples came unto Him. And opening His mouth, He taught them, saying: Blessed the poor in spirit: for theirs is the kingdom of Heaven. Blessed the meek: for they shall possess the land. Blessed they that mourn; for they shall be comforted. Blessed they that hunger and thirst after justice: for they shall be filled. Blessed the merciful: for they shall obtain mercy. Blessed the clean of heart: for they shall see God. Blessed the peace-makers; for they shall be called children of God. Blessed they that suffer persecution for justice' sake; for theirs is the kingdom of Heaven. Blessed are ye, when they shall revile you, and persecute you, and speak all that is evil against you,

untruly, for My sake; be glad and rejoice, for your reward is great in Heaven. *Matt.* v., 1—12.

THE IMMACULATE CONCEPTION OF THE BLESSED VIRGIN MARY. DEC. 8.

At that time: The angel Gabriel was sent from God into a city of Galilee, called Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David; and the name of the virgin was Mary. And the angel being come in, said to her: Hail, full of grace, the Lord is with thee: Blessed art thou among women. *Luke* I., 26—28.

DEVOTION TO THE HOLY CHILD JESUS.

According to one of the holy Fathers, Jesus Christ became a child to teach children to live pure and holy lives. Here then, Christian youth, is your divine Model. Imitate the admirable virtues of the holy Child Jesus; His incomparable purity, His perfect obedience to Mary and Joseph, the assiduity with which He went to the Temple, the wisdom and modesty of His answers, His ardent love for God, and the care He took to advance in grace and wisdom as He advanced in age.

PRACTICE.—1. Sanctify in a special manner, the month of January which is consecrated to the Childhood of our Lord.—2. Celebrate with piety and love the beautiful and affecting feasts of Christmas, the Circumcision, the Epiphany, and the Presentation in the Temple.—3. Recite, from time to time, the Litany of the holy Name of Jesus.—4. At work and at play, in pains and in troubles, invoke the holy Name of Jesus.

I.

MOST holy Infant Jesus, true God and true man, our Savior and Redeemer; with all earnestness and respect, we beseech Thee, by that charity, humility, and bounty, which Thou didst display in Thy infancy, graciously undertaken for the love of us, that Thou

vouchsafe to grant us the favor we now beg, if it be for the honor of God and our salvation. *Amen.*

Here petition in spirit the particular favor you wish to obtain. (Pause for a short time.)

II.

O MOST amiable Infant Jesus! we are most unworthy to be heard in this our petition; but Thy holy Mother, the Virgin Mary, and the great St. Joseph, Thy foster-father while on earth, are worthy to be heard soliciting in our behalf. Then, O Divine Infant! being mindful of their most sublime merits, especially those they acquired during the time they served Thee in Thy infancy in Bethlehem, Thy flight into Egypt, and Thy childhood at Nazareth, vouchsafe to grant our request, and give us grace to promote the honor of Thy omnipotent infancy, to serve Thee with fidelity, as domestic servants, all the days of our lives, and to obtain a happy death, assisted in that last hour by the Blessed Virgin and St. Joseph, whose zeal for Thy honor will lead us to praise and bless Thy divine mercies for ever and ever. *Amen.*

DEVOTION TO JESUS CRUCIFIED.

Be as St. Paul, who wished to know nothing except Jesus crucified; as St. Bonaventure, who studied more at the foot of the crucifix than in books; as St. Teresa, whose heart melted with love at the sight of a crucifix; or as the seraphic St. Francis of Assisium, who was accustomed to say: "My book of predilection is Jesus crucified."

Make this admirable book the subject of your frequent study; you shall therein learn to love that God who has so much loved us, to detest sin and the world that have crucified our divine Lord, and to lead a truly Christian and penitent life.

PRACTICE.—1. Always have a crucifix with you, and venerate it devoutly both morning and evening, saying piously: We adore Thee, Lord Jesus Christ, and bless Thy holy Name, because by Thy holy Cross, Thou hast redeemed the world.—2. When you pass before a crucifix or cross, salute it respectfully.—3. Perform from time to time the holy exercise of the Way of the Cross; and, if time will not permit you to finish it, make, at least, a few stations.—4. During the holy Sacrifice of the Mass, frequently unite yourself to your crucified Lord.—5. On Friday, which is consecrated to the Passion of our divine Redeemer, practise some acts of mortification in union with the sufferings of Jesus on the Cross.—6. Sanctify, in a particular manner, the month of April, which is consecrated to the memory of the Passion, and also the month of July, which is consecrated to the Precious Blood.

PRAYER OF ST. GERTRUDE TO THE FIVE WOUNDS OF OUR SAVIOR.

PERMIT me, O divine Jesus! to adore the wounds of Thy hands and feet, and may Thy precious Blood in flowing therefrom, cleanse my soul and communicate to it that holiness which Thou demandest of me. Allow me, O condescending Savior! to consider the gaping wound of Thy sacred side as the gate of my salvation. Thy loving heart pierced by a cruel lance, is ever open to me; I shall, therefore, penetrate into this sanctuary of divine love and dwell therein all the days of my life, that so I may be united with Thee during all eternity.

Sacred wounds of my Redeemer, unmistakable pledges of the infinite love of a God, thou criest to Heaven for mercy, and art as so many pure fountains in which I may lave the stains that sully my soul.

Often say the following ejaculatory prayer:

Eternal Father, I offer Thee the precious Blood of Jesus Christ, in expiation of my sins, and for the necessities of Thy Holy Church. (1).

See also the Prayer Behold, O kind, &c., *page* 157.

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(1) Indulgence of 100 days each time, granted by Pius VII., March 29, 1817.

THE WAY OF THE CROSS.

The Way of the Cross is one of the principal practices of piety in honor of the passion and death of the Man God and at the same time the most efficacious means to convert sinners, to reanimate the tepid, and to sanctify the just.

In its literal acceptation, the Way of the Cross is the distance that our divine Savior walked, under the load of His cross, from Pilate's house, where He was condemned, to the summit of Calvary, where He was crucified.

After the Ascension of her divine Son, Mary, either alone, or accompanied by the holy women, frequently made this sorrowful journey. In imitation of her example, the faithful of Palestine, and in after ages, numerous pilgrims from all parts of the world, visited these sacred places which had been bathed by the sweat and Blood of Jesus Christ; and the Church, to favor their piety, opened to them the treasury of her graces. Persuaded that these pilgrimages could not be accomplished by all, especially those of foreign countries, the Holy See permitted that crosses, paintings, or bass-reliefs could be erected in other places; as in churches, chapels, &c., representing the pathetic scenes which were accomplished in the true Way of the Cross, from Jerusalem to Calvary.

The faithful who perform this holy exercise with the proper dispositions, gain the numerous indulgences granted to those who visit in person, the holy places of Jerusalem; and these indulgences, which are almost innumerable, are applicable to the souls in Purgatory.

EXERCISE FOR THE WAY OF THE CROSS.

O Crux, ave spes unica,
Mundi salus et gloria,
Piis adauge gratiam
Reisque dele crimina.

Hail, O Cross! my only hope, the glory and salvation of the world; increase the sanctity of the just, and purge the sinner from his guilt.

Act of Contrition

To be said by the Priest kneeling before the High Altar, and repeated by all present.

O MY Jesus! most merciful Lord! because Thou art infinitely good and full of compassion, I love Thee above every thing, and I grieve with all my heart for having offended Thee, O Supreme Good! I offer Thee this holy pilgrimage, in honor of that most sorrowful one, which Thou didst perform for me, an unworthy sinner: and I make an intention of gaining the holy indulgences, in the hope to obtain Thy mercy in this life, and eternal glory in the next.

Here let each one form his intention for the application of the Indulgences to be gained. The procession then moves to the first Station, singing or saying as follows:

Sancta Mater! istud agas, Crucifixi fige plagas Cordi meo valide. (1)	Holy Mother! pierce me through; In my heart each wound renew Of my Savior crucified.

Or the following:

From pain to pain, from woe to woe,
With loving hearts and footsteps slow,
To Calvary with Christ we go.

See how His precious Blood
At every Station pours!
Was ever grief like His?
Was ever sin like ours?

Station I.

Jesus condemned to death.

(*All kneeling.*)

℣. Adoramus te, Christe, et benedicimus tibi. ℟. Quia per sanctam Crucem tuam, redemisti mundum. (2)	℣. We adore Thee, O Christ, and we bless Thee. ℟. Because by Thy holy Cross Thou hast redeemed the world.

(*All standing.*)

In this Station is represented the hall of Pilate, in which Jesus our good Lord received the unjust sentence of death.

(1) This strophe is said at each Station.
(2) This versicle and response are repeated before each Station.

Consider, O my soul! the wonderful submission of Jesus, our innocent Lord, in receiving so unjust a sentence; and remember that thy sins were the false witnesses, and thy blasphemies, backbitings, and evil-speaking, the reason the impious judge pronounced it. Turn, therefore, to thy loving God, and say to Him with the heart rather than with the lips:

AH, dear Jesus! how tender, beyond all utterance, is Thy love! For the sake of so unworthy a creature as I am, Thou hast suffered imprisonment, chains, and scourges, and to crown all, hast been condemned to so shameful a death! Ah, surely this is enough to touch my heart, and make me detest all those sins of the tongue which have been the cause of it. Yes, I detest and bitterly repent of them; and all along this way of sorrows, I will continue to lament and bewail them, while I repeat, My Jesus, mercy! my Jesus, mercy!

(*Then all kneeling.*)

Pater noster, &c. Ave, Maria, &c. Gloria Patri, &c.	Our Father, &c. Hail Mary, &c. Glory be to the Father, &c.
V. Miserere nostri, Domine. *R.* Miserere nostri.	*V.* Lord have mercy upon us. *R.* Have mercy upon us.

V. Fidelium animæ per misericordiam Dei, requiescant in pace.
R. Amen.

V. May the souls of the faithful departed through the mercy of God, rest in peace.
R. Amen.

The procession then moves to the Second Station, singing or saying as before:

Sancta Mater! &c. | Holy Mother! &c.

Station II.

Jesus is laden with the Cross.

V. Adoramus te, &c. | *V.* We adore Thee, &c.

This Station represents the place at which Jesus, our most loving Lord, was laden with the heavy burden of the Cross.

Consider how Jesus, our most gentle Lord, embraces the Cross, and see with what meekness He suffers the blows and insults of that vile rabble; whereas thou impatiently shrinkest from the slightest suffering! And yet dost thou not know, poor sinner, that without the Cross thou canst not enter Heaven? Weep for thy blindness, and turning to thy Lord, say to Him with sorrow of heart.

MY Jesus! this Cross should be mine, not Thine. Ah, most heavy Cross! prepared by my sins. O dear Savior! give me fortitude to embrace all the crosses which my mos

grievous sins deserve. Grant that I may die embracing the holy Cross; and enable me to say again and again, with Thy beloved daughter Saint Teresa, "To suffer or die! to suffer or die!"

Our Father, Hail Mary, and Glory be to the Father.

V. Miserere nostri, &c.	*V.* Lord have mercy, &c.
V. Fidelium, &c.	*V.* May the souls, &c.

Sancta Mater! &c. | Holy Mother! &c.

Station III.

Jesus falls the first time under the weight of the Cross.

V. Adoramus te, &c. | *V.* We adore Thee, &c.

In this Station is represented the first fall of Jesus beneath His Cross.

Consider how Jesus, our most afflicted Lord, weakened by the continual shedding of His Blood, fell the first time to the ground. Ah, see how those wretches overwhelm Him with blows, and kicks, and stripes! and yet our most patient Lord opens not His lips, but suffers in silence; while thou in thy slightest troubles dost murmur and complain, or perhaps, dost even rashly curse or blaspheme. Detest heartily this pride and rebellion, and say to thine afflicted Lord:

MOST beloved Redeemer! behold at Thy feet the greatest sinner in the world. Oh, how often have I fallen! how often have I plunged into an abyss of sin! Stretch out Thy sacred hand to raise me. Help me, O my Jesus! help me! Grant that during the remainder of my life I may never fall into mortal sin, so that when I come to die, I may secure my eternal salvation.

Our Father, Hail Mary, and Glory be to the Father.

V. Miserere nostri, &c.	*V.* Lord have mercy, &c.
V. Fidelium, &c.	*V.* May the souls, &c.
Sancta Mater! &c.	Holy Mother! &c.

STATION IV.

Jesus meets His Holy Mother.

V. Adoramus te &c.	*V.* We adore Thee, &c.

In this Station is represented the spot on which Jesus met His most afflicted Mother.

Alas! what sorrow pierced the Heart of Jesus! alas! what anguish wounded the Heart of Mary in this meeting! Mary full of affliction, seems to say, "O ungrateful soul! what has my Jesus done to thee?" "What has My poor Mother done to thee?" asks Jesus, in the midst of His sufferings. "Ah! forsake sin, which has caused our pain and sorrow!"

What answer dost thou make, my soul? Oh, hardened though thou be, say thus to Him:

O DIVINE Son of Mary! O most holy Mother of my Jesus! behold me at your feet, humbled and filled with compunction. I confess that I am the traitor who made by my sins that sword of sorrow which has pierced your most tender Hearts. Ah! I sincerely repent of all my sins, and ask of you both mercy and pardon. Mercy, my Jesus! mercy! Mercy, most holy Mary! mercy! Ah! grant me such a measure of mercy that I may sin no more, but may meditate day and night on your pains and sorrows.

Our Father, Hail Mary, and Glory be to the Father.

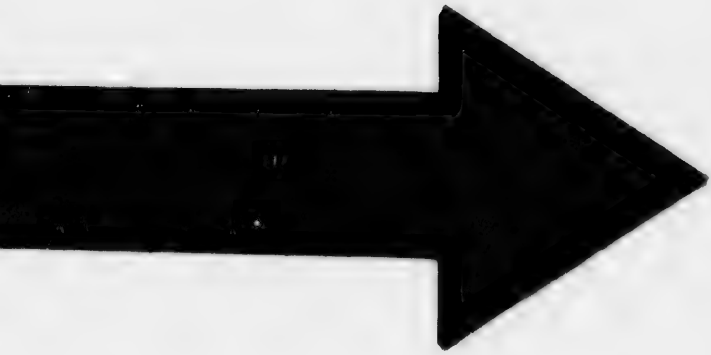
V. Miserere nostri, &c.	*V.* Lord have mercy, &c.
V. Fidelium, &c.	*V.* May the souls, &c.
Sancta Mater! &c.	Holy Mother! &c.

STATION V.

Jesus is helped by the Cyrenean to carry His Cross.

V. Adoramus te, &c.	*V.* We adore Thee, &c.

In this Station is represented the place at which the Cyrenean was compelled to carry the Cross of Jesus.



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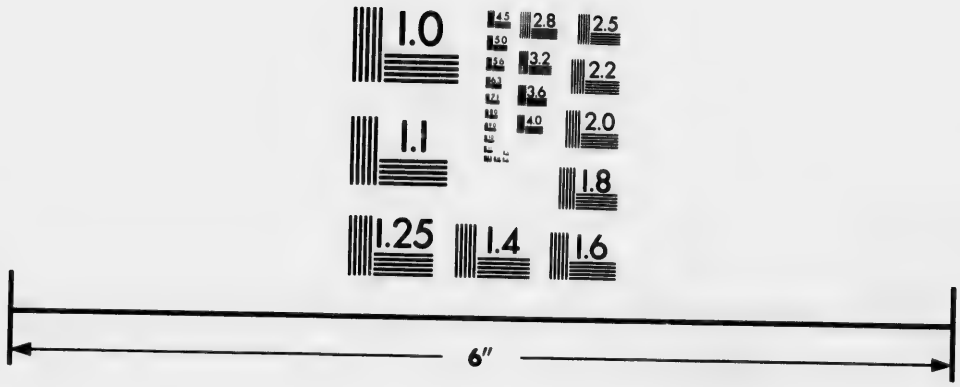

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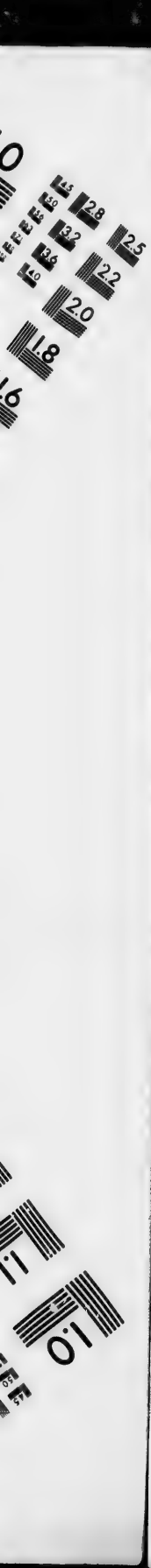
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Consider that thou art the Cyrenean who art helping to carry the Cross of Christ against thy will, because thou art too much attached to the fleeting goods of this world. Rouse thyself once for all, and relieve thy God of so great a burden, accepting with hearty good-will all the troubles which come to thee from the hand of God, protesting thy willingness to receive them not only with patience, but with lively gratitude.

O JESUS, my most beloved Lord! I thank Thee for the many and favorable occasions which Thou givest me of suffering for Thee, and of meriting for myself. Make me, I beseech Thee, O my God! so to suffer patiently that which seems evil in this life, that I may lay up a store of eternal goods in the next: and so to weep with Thee here below, that I may be made worthy to reign with Thee in Paradise.

Our Father, Hail Mary, and Glory be to the Father.

V. Miserere nostri, &c.	*V.* Lord have mercy, &c.
V. Fidelium, &c.	*V.* May the souls, &c.

Sancta Mater! &c. | Holy Mother! &c.

Station VI.

Veronica wipes the face of Jesus.

V. Adoramus te, &c. | *V.* We adore Thee, &c.

This Station represents the place at which Saint Veronica wiped with a cloth the blessed face of Jesus.

Consider the likeness of Jesus, wan and suffering, imprinted on that cloth; and lovingly strive to form a lively representation of it in thy heart. Oh, happy wilt thou be, if thou livest with Jesus engraven upon thy heart! and oh, blessed above measure, if, with Jesus engraven upon thy heart, thou diest! Pray to thy Lord to be made worthy of so great a happiness.

O MY Lord, who art so tormented, I beseech Thee impress deeply on my heart the image of Thy most sacred countenance, that day and night I may always think of Thee; and with Thy most sorrowful passion before my eyes, may ever bewail my most grievous sins. Ah! I protest that I desire to eat of this bread of sorrow until I come to die, and ever to detest my sins.

Our Father, Hail Mary, and Glory be to the Father.

V. Miserere nostri, &c.	*V.* Lord have mercy, &c.
V. Fidelium, &c.	*V.* May the souls, &c.
Sancta Mater! &c.	Holy Mother! &c.

Station VII.

Jesus falls beneath His Cross the second time.

V. Adoramus te, &c.	*V.* We adore Thee &c.

In this Station is represented the place at which Jesus fell under the Cross the second time.

Consider thy Lord stretched on the earth, weighed down by His sorrows, trampled under foot by His enemies, derided by the multitude; and reflect that it was thy pride which made Him fall, thy self-conceit which thus prostrated Him. Ah! for once bow down thy head, and with bitter contrition for thy past sins, resolve for the future to humble thyself beneath the feet of all, and say to thy sorrowful Lord:

O MY most Holy Redeemer, although I see Thee fallen, I acknowledge Thee at the same time to be the Almighty God, and beseech Thee to bring down all my proud thoughts, my ambition, and self-esteem, that I may ever humbly and willingly embrace abjection and contempt; and by that deep and [illegible] felt humility which is so pleasing to [illegible], raise Thee up from this sorrowful fall.

Our Father, Hail Mary, and Glory be to the Father.

V. Miserere nostri, &c.	*V.* Lord have mercy, &c.
V. Fidelium, &c.	*V.* May the souls, &c.
Sancta Mater! &c.	Holy Mother! &c.

STATION VIII.

Jesus consoles the women of Jerusalem.

V. Adoramus te, &c.	*V.* We adore Thee, &c.

This Station shows us the place at which Jesus, our most merciful Lord, consoled the weeping and afflicted women of Jerusalem.

Consider that thou hast a double cause to weep both for Jesus, who suffers so much for thee, and for thyself, who art so ungrateful that thou canst find no pleasure to thy liking without at the same time offending Him. Canst thou, at the sight of such sufferings, still remain unmoved? Ah! now that thou seest what compassion Jesus shows for these poor women, take courage, and with sorrow and contrition say to Him:

O MY dearest Savior, why is not my heart all steeped in tears of true repentance! I ask tears of Thee, my Jesus,—tears of sorrow and compassion,—that with tears in my eyes, and sorrow in my heart, I may deserve to obtain that pity which Thou didst show to those poor women. Ah, grant me this my only consolation, that, after being regarded by Thee with eyes of pity in this life, I may behold Thee in peace at the moment of my death.

Our Father, Hail Mary, and Glory be to the Father.

V. Miserere nostri, &c.	*V.* Lord have mercy, &c.
V. Fidelium, &c.	*V.* May the souls, &c.
Sancta Mater! &c.	Holy Mother! &c.

STATION IX.

Jesus falls beneath His Cross the third time.

V. Adoramus te, &c. | *V.* We adore Thee, &c.

This Station represents the place at which Jesus fell under His Cross the third time.

Alas, how painful was this fall of Jesus! Behold, with what fury the most gentle Lamb is torn to pieces by raging wolves! See how they bruise and strike Him, and drag Him in the mire! Ah, accursed sin, which thus maltreated the Son of God! Surely the sight of a God thus oppressed,—a God thus trampled under foot, deserves thy tears. Oh! turn to Him in sorrow of heart, and say:

O MY God,! Thou who art almighty, Thou who with Thy finger alone sustainest heaven and earth; who is it that has made Thee fall thus miserably to the ground? Alas! it is I, by my sins and repeated relapses; and I have added torments to torments, by accumulating sin upon sin. But behold me now, contrite at Thy feet, most fully resolved never more to offend Thee. With tears and sighs I will repeat a hundred and a thousand times, Never more will I sin, O my God! never, never more.

Our Father, Hail Mary, and Glory be to the Father.

V.

V. Miserere nostri, &c.	*V.* Lord have mercy, &c.
V. Fidelium, &c.	*V.* May the souls, &c.
Sancta Mater! &c.	Holy Mother! &c.

STATION X.

Jesus is stripped of His garments, and is given gall to drink.

V. Adoramus te, &c.	*V.* We adore Thee, &c.

This Station represents to us the place at which Jesus was stripped of His garments, and received the bitter draught of gall.

Consider, O my soul, how Jesus, covered with bruises and wounds outwardly, was now inwardly tormented with a most loathsome draught of gall. See how, by His nakedness, He atones for thy want of modesty and thy vanity in dress; and by the bitterness which He tastes for thy excesses in eating and drinking! Wilt thou not, then, be moved to pity? Oh, cast thyself at the feet of Jesus, and say to Him:

O My most afflicted Lord, what a terrible contrast is this! Thou all blood, all wounds, all bitterness, and I all comfort, enjoyment, and sweetness. Ah, no! this is not as it should be. I beseech Thee, dearest Lord, make me change my life; and let the sweetness of this world become bitter to me, so that henceforth I may have no relish but for the

sweet bitterness of Thy most holy Passion, and so may in the end enjoy with Thee the delights of Paradise.

Our Father, Hail Mary, and Glory be to the Father.

V. Miserere nostri, &c.	*V.* Lord have mercy, &c.
V. Fidelium, &c.	*V.* May the souls, &c.
Sancta Mater! &c.	Holy Mother! &c.

Station XI.

Jesus is nailed to the Cross.

V. Adoramus te, &c.	*V.* We adore Thee, &c.

This Station represents the spot at which Jesus was nailed to the Cross in sight of His most holy Mother.

Consider the exceeding pain which Jesus, our good Lord, suffered when He felt the nails pierce and tear His veins, bones, nerves, and flesh, with unspeakable anguish. Art thou not melted into tenderness at the sight of so much pain, and the recollection of thy many sins? Ah! give vent to thy sorrow, and say:

O JESUS, my most merciful Lord, crucified for my sake, subdue, utterly subdue my hard heart with Thy holy fear and love; and since my sins were the cruel nails which pierced Thee, grant that now my sorrow may pierce and nail to the Cross all my ill-regulated

passions; that so it may be my happy lot to live and die crucified with Thee on earth, that I may come to reign gloriously with Thee in Heaven.

Our Father, Hail Mary, and Glory be to the Father.

V. Miserere nostri, &c.	*V.* Lord have mercy, &c.
V. Fidelium, &c.	*V.* May the souls, &c.
Sancta Mater! &c.	Holy Mother! &c.

Station XII.

Jesus dies upon the Cross.

V. Adoramus te, &c.	*V.* We adore Thee, &c.

In this Station is represented the place on which the Cross was raised, with Jesus nailed upon it.

Raise thine eyes and see Jesus, thy most dear Lord, hanging on the Cross fastened by three nails! gaze on the divine Face of thy dying Jesus! Mark how He prays for those who offend Him; gives Paradise to him who asks it; leaves His Mother to the care of John; recommends His Soul to His heavenly Father; and, at length, bowing His head, dies!

Jesus, then, is dead! dead on the Cross for thee! And what art thou doing? Ah! take care not to go hence without expressing thy sorrow and compunction; embrace the Cross of Jesus, and say to Him:

MY dearest Redeemer, I know and confess that my most grievous sins have been the merciless executioners who have taken away Thy life. I do not deserve to be pardoned, for I am the traitor who has crucified Thee! But oh! what consolation for me to hear Thee praying for those who crucified Thee! What shall I do for Thee, who hast done so much for me? My Lord, I am ready and willing to pardon every one who has offended me. Yes, my God, for love of Thee I pardon all, I I embrace all, I wish well to all; and so I hope to hear Thee say to me in my last moments: "To day shalt thou be with Me in Paradise."

Our Father, Hail Mary, and Glory be to the Father.

V. Miserere nostri, &c,	*V.* Lord have mercy, &c.
V. Fidelium, &c.	*V.* May the souls, &c.

Sancta Mater! &c. | Holy Mother! &c.

Station XIII.

Jesus taken down from the Cross.

V. Adoramus te, &c. | *V.* We adore Thee, &c.

In this Station is represented how Jesus was taken down from the Cross, and laid in the lap of His most afflicted Mother.

Consider what a sword of sorrow pierced the heart of our disconsolate Lady, when she received her dead Son into her arms! Alas! at the sight of His wounds all the anguish of her most tender heart was renewed; but the sharpest sword that pierced her heart was sin—sin which deprived of life her dearest Son. Weep, then, for accursed sin; and mingling thy tears with those of the afflicted Virgin, say to her:

O QUEEN of Martyrs, when shall I be worthy to understand and sympathize with thy sorrows, by having them ever present in my heart? Ah, mighty Lady, grant that I may weep night and day for my sins, which have caused thee so much suffering; that so weeping, loving, and hoping, I may die of pure sorrow for thy sake, to live forever with thee.

Our Father, Hail Mary, and Glory be to the Father.

V. Miserere nostri, &c.	*V.* Lord have mercy, &c.
V. Fidelium, &c.	*V.* May the souls, &c.
Sancta Mater! &c.	Holy Mother! &c.

Station XIV.

Jesus laid in the holy Sepulchre.

V. Adoramus te, &c.	*V.* We adore Thee, &c.

In the last Station is represented the holy Sepulchre in which the most sacred Body of Jesus was laid.

Consider how great were the lamentations of John, the holy women, and all the immediate followers of Christ, when He was inclosed in the sepulchre. But more than all, consider the desolation of Mary's afflicted heart, when she was parted altogether from her most loving Son. At the sight of her tears, conceive a just shame that thou hast shown so little sorrow and compassion in the course of this holy pilgrimage. Now, at least, rouse thyself; kiss the stone of the sacred tomb; let thy heart repose within it; and with bitter sorrow pray thus to thy dead Lord:

O JESUS, my most compassionate Lord! who, solely for love of me, hast chosen to accomplish this sorrowful journey, I adore Thee dead, and inclosed in the holy Sepulchre; I desire now to inclose Thee within my poor heart, that, united to Thee, I may rise, after this holy exercise, to a new life; and, by the gift of final perseverance, happily die in Thy grace. Oh, grant me, by the merits of Thy most holy Passion on which I have been meditating, that my last food at that last hour may be the most divine Sacrament, my last words JESUS and MARY, and that my last sigh may be united with that with which Thou didst expire upon the Cross for me; that thus, with lively faith, firm hope, and burning love, I may die with Thee and for Thee, and come to reign with Thee for ever and ever. *Amen.*

Our Father, Hail Mary, and Glory be to the Father.

V. Miserere nostri, &c.	*V.* Lord have mercy, &c,
V. Fidelium, &c.	*V.* May the souls, &c.

Then before the High Altar, say:

O GOD, who, with the precious Blood of Thine only-begotten Son, hast been pleased to sanctify the banner of the life-giving Cross; grant, we beseech Thee, that those who delight in honoring the same holy Cross, may every where rejoice in Thy protection. Through the same Christ our Lord. *Amen.*

Let us say Our Father; Hail Mary, *and* Gloria, *according to the intention of the Sovereign Pontiff.*

JESUS IN THE MOST BLESSED SACRAMENT.

In the holy Sacrifice of the Mass, Jesus is our Victim; in the holy Communion, He is our Food. by dwelling on our altars, He has become our intimate and most munificent Friend, as also the soothing Companion of our exile; in His adorable Sacrament, He is a serene and peaceful Light that irradiates the soul with the brightest beams; a vivid Flame that enkindles and consumes all that approach Him; a glowing Sun whose potent rays penetrate the heart and cause it to yield the choicest flowers and fruits of holy love; finally, a Source of living water in the dreary desert of this world, irrigating and fertilizing all that surrounds Him. O, then, Christian soul, whoever you are, how great soever may be your desolation and your misery, your anxieties and your pains, your infidelities and your faults, in the presence of the altar, and the Eucharist, be consoled; be calmed; be reassured. Weak, unhappy, sinful, though you be, have confidence: Jesus, in the tabernacle, watches over you with a most tender love. Feeble creatures, here is your Strength; afflicted souls, here is your Joy; poor sinners, here is your Salvation.

PRACTICE.—1. Dispose yourself for frequent Communion.—2. Communicate spiritually several times a day. This devotion can be practised unobservedly, without fasting, and as often as you wish; it is most easy, consisting simply in a vehement desire to receive Jesus, and in tender and affectionate sentiments, as though you had actually received Him. Spiritual Communion which is most agreeable to our divine Lord, merits for us numerous signal graces and

prepares us most efficaciously for sacramental Communion.—3. If possible, make a daily visit to our Lord; adore His infinite Majesty, goodness and condescension; lay before Him your undertakings, your hopes, your joys, and success, that He may bless them.—4. Each time you pass before the Blessed Sacrament, make a genuflection with great attention and respect.—5. Frequently repeat this ejaculatory prayer: *May all know, adore, praise, love, and glorify, every where and for ever, the most holy and adorable Sacrament.*—6. Imitate the virtues of which our Lord gives us so admirable an example in the holy Eucharist; His profound humility, universal obedience, and above all, His infinite love.—7. On Thursday, the day commemorative of the institution of the Eucharist, redouble your love for this adorable Sacrament; if possible, assist piously at the holy Sacrifice of the Mass; make your spiritual Communion, and endeavor to pay a visit, towards evening, to Jesus in the Blessed Sacrament.

Prayer to Jesus Christ in the most Holy Sacrament.

HOW lovely are Thy tabernacles, O Lord of Hosts! my soul longeth and fainteth for the courts of the Lord; my heart and my flesh have rejoiced in the living God. Lord, Thou invitest me this day to come and repose myself near Thee awhile in silence and solitude. Ah, how deeply have I experienced the necessity of that retirement which Thou here offerest me! I am bowed down, I faint, I languish, I thirst for the living stream of Thy grace, even as the hart, wearied with the chase, panteth after the fountains of water; and

where shall I find that peace for which my soul sighs, except at the foot of Thine altar, O my God? Happy, thrice happy, those who dwell in Thy temple, who have made it their refuge, and whose souls Thou daily fillest with Thy divine unction.

Already I feel springing up in my heart an ardent desire to love Thee, and to taste the sacred transports of that vivid faith which glows in Thy chosen ones when they enter Thy Sanctuary. I believe, O my God, that Thou art truly here present in Thy holy Sacrament; I believe it most firmly, because I know that Thou hast said so; and that nothing is impossible to the omnipotence of Thy love. But who can explain, O adorable Jesus, the miracle which day by day Thou continuest to work in this divine Sacrament! Who can explain this prodigy of prodigies, this mystery of mysteries, this fathomless abyss of Thy charity. Love, and love alone, has prompted Thee to take up Thy abode in yonder tabernacle, and nought but love do we breathe in approaching it. O infinite love! come, then, and enkindle my heart; come and consume within it whatsoever opposes itself to Thy sacred flames. Change my weakness into strength, my indifference into zeal, my faint-heartedness into a noble fervor. Oh, that I could offer myself up to Thee unceasingly, in order to please Thee, and to show Thee my gratitude. How much

have I to thank Thee for, O my God! Every day of my life has been marked by some new mercy. All that I have, all that I am, is the work of Thy goodness. Notwithstanding the continual abuse to which I turn Thy benefits, Thou, nevertheless, continuest to lavish them upon me; and the more ungrateful I am to Thee, the greater is Thy tenderness. O incomprehensible Goodness! I will never cease to sing Thy praises, and to celebrate Thy loving mercies.

Inexhaustible Source of love, what shall I say unto Thee! and how shall I express all that I feel! O my God, O how ineffable Thou art! how little art Thou known! how little art Thou loved! O Love that ever burnest, and art never consumed! I desire to love Thee. I consecrate to Thee all that remains to me of life and strength, desiring to employ it in proving my gratitude. From this time forward I renounce whatsoever may be displeasing to Thee; and I dedicate to Thee my heart, with all its dearest affections.

Oh, be Thou my consolation, my refuge, my strength, my joy, and my whole delight. Grant me grace to return Thee love for love, and life for life; and grant that, loving Thee in life and in death, I may love Thee hereafter for ever in the kingdom of Thy glory.

Ejaculations.

I adore Thee every moment, O living Bread of Heaven, great Sacrament!

Jesus, Heart of Mary, I pray Thee, send Thy blessing on my soul.

Holiest Jesus! loving Savior! I give Thee my whole heart.

Consecration of one's self to Jesus Christ present in the most Holy Sacrament.

PROSTRATE at the foot of Thine altar, O my God! and filled with gratitude for all Thy mercies, I come to make before Thee a profession of eternal fidelity. Vouchsafe to receive the homage which I render Thee. From this time forward, I resolve never to love any thing apart from Thee; and to be ready to sacrifice unto Thee all that I have, at Thy first bidding: my property, my health, my strength, my talents, my liberty, my very life, all are Thine, dispose of them as Thou wilt. I consecrate them entirely to Thee, that they may be employed solely in Thy service. What couldst Thou have done more for me, than what Thou hast done in dying upon the Cross for my salvation, and immolating Thyself continually day by day for me upon Thy holy altar?

O Love of my God! I thank Thee with my whole heart. I reckon as lost every hour of my life, every feeling of my soul, that I have not devoted to Thee. Accept in Thy goodness what remains: and if I cannot love Thee as much as I desire, and as Thou deservest,

grant, at least, that I may love Thee as much as lies in my power. I pray that, apart from Thee, I may find nought but disappointment and bitterness; and may thus be driven, by a blessed necessity, to love henceforward Thee only, and to live for Thee alone. *Amen.*

Reparation to Jesus Christ for the indignities to which He is exposed in the Holy Sacrament.

O MY God and Savior! true God and true Man! I adore Thy presence in the august Sacrament of the Altar, with the profoundest homage. I wish to love Thee with my whole heart, and to make reparation to Thee for all the irreverence, profanation, and sacrilege of which myself or others have been guilty towards Thee.

Oh, that it were in my power to adore Thee with the same degree of perfection and love as the heavenly Spirits! But, if I cannot do this, at least it is the intention of my heart to glorify Thee as much as I am able; as in behalf of those Christians who neither adore Thee nor love Thee, so also in behalf of all who know Thee not, and who blaspheme Thy holy religion, that they may be converted and live. O my God! O blessed Jesus! mayst Thou be known, praised, adored, loved, and glorified by all, every where and for ever, in the most holy and adorable Sacrament of Thy love!

VISITS TO THE MOST BLESSED SACRAMENT.

It is most certain, says St. Alphonsus Liguori, that of all the practices of devotion, after the holy Communion, there is not one more agreeable to God, nor more advantageous to ourselves than that of frequent visits to Jesus Christ on His holy altars. Be eager then, Christian soul, to follow this holy practice. Withdraw from the company of men, that you may taste the unspeakable sweetness of the company of your adorable Savior. Rest assured that the time passed in presence of this divine Sacrament, will procure you the greatest advantages during your life, and untold consolation at the hour of death. God lends a favorable ear to our prayers every where; but it is particularly at the foot of His holy altar that He most abundantly rewards them. Let me ask, where have pious souls been better enabled to understand the emptiness of the vanities of the world, and to take more generous resolutions than in the presence of Jesus in His holy tabernacle? Who can say that you shall not some day or other before the altar take the firm, sincere, and generous resolution to give yourself unreservedly to God.

Manner in which the Visits of the most Blessed Sacrament should be made.

That your Visits to the most Blessed Sacrament may be fruitful, you have faults to avoid, intentions to propose, and a method to follow.

The faults to be avoided are voluntary distractions, human respect, curiosity of the eyes, and above

all, a certain routine which seems particularly to glide into this exercise. That you may guard against these faults, you should be animated with a lively faith, and frequently consult it; while you are going in silence to the church, ask yourself: Who am I? what am I going to do? Let your faith act while taking the holy water, making the sign of the cross, the genuflection, and in prostrating yourself at the feet of Jesus Christ.

If you believe firmly, if your faith is practical, your heart will suggest to you all that you should do; celestial flames will come forth, burning with light, confidence, generosity, and love.

The intentions you should propose, are: 1st. to adore Jesus Christ, to honor His real presence, not only in the church in which you are, but also in all places where He is least adored and most forgotten; 2nd, to return Him heart-felt thanks for this inestimable boon, and for all the other favors which you have received from Him; 3rd, to make reparation, as far as possible, for the outrages which He every day receives in the divine Eucharist; 4th, to converse with Him and lay before Him all your wants, pains, afflictions, undertakings, and success; 5th, to obtain for yourself and for all those who are dear to you, the graces requisite for your sanctification, and particularly of His holy love.

The method to be followed should differ according to the time spent before the most Blessed Sacrament. If you are to remain but a few minutes, content yourself with making a profound act of adoration, a spiritual Communion, an earnest request for some particular grace, and a fervent act of love, or of any other virtue which your piety may inspire.

During the visits in which you remain a longer time in commune with J. C. you may make use of the Prayer *How lovely*, the *Acts of Consecration*, and *Reparation to* Jesus Christ in the most holy Sacrament,—*pages* 259, 262, 263.

PRAYER THAT MAY BE SAID BEFORE EACH VISIT.

My eyes and my heart shall always be there.
(III Kings, IX., 3.)

O JESUS my divine Lord, who, for the love which Thou bearest to men, dost dwell night and day in this Sacrament, full of goodness and love, waiting for, inviting and welcoming, all those who come to visit Thee, I believe Thee here present in the Sacrament of the Altar. From the deep abyss of my own nothingness, I adore Thee, and I thank Thee for all Thy graces granted to me hitherto, and especially for having given Thyself to me in this Sacrament, for having given me also Thy holy Mother Mary, to be my advocate, and for having called me to visit Thee in this church. I adore Thy most loving Heart this day, and I adore it with this threefold intention: first, in thanksgiving for so great a gift: secondly, to make satisfaction for so many injuries which Thou hast received from Thy enemies in this Sacrament; and thirdly, by this visit I wish to adore Thee in all those places throughout the world, where Thou art least honored, and most forgotten in this divine Sacrament. My Jesus, I love Thee with my whole heart. I am sorry for having offended Thy infinite goodness so often and so grievously. I am resolved, with the help of Thy grace, to offend Thee no more for the future;

and at this present moment, all miserable as I am, I consecrate myself entirely to Thee. I give and abandon to Thee my whole will, all my affections, my desires, and all I have. Hereafter, do with me, and with mine, whatever thou wilt. My only desire and petition is, that I may have Thy holy love, the grace of final perseverance, and may be able to fulfil in all things Thy holy will. I recommend to Thee the souls in purgatory, especially those who have been most devout to Thee in this holy Sacrament, and to the Blessed Virgin Mary. I recommend to Thee, moreover, all poor sinners. Finally, my dear Redeemer, I unite all my desires to the desires of Thy own Heart so full of love; and thus united, I offer them to Thy eternal Father, and beseech Him, in Thy name, to receive and grant them for Thy love's sake. (*St. Liguori.*)

Ejaculation.

My Jesus! my all! it is Thy will to have me Thine, and my will is to have Thee mine.

Act for Spiritual Communion.

O my Jesus, I believe that Thou art truly present in this holy Sacrament. I love Thee above all things, and I desire Thee with my whole soul, but since I cannot now receive Thee sacramentally, come at least spiritually

into my heart. I embrace Thee as if Thou wert already come. I unite myself wholly to Thee. Never suffer me to be separated from Thee!

Prayer to the Most Blessed Virgin

That may be said at the end of each visit.

You should never separate Jesus from Mary, the Son from the Mother. After each visit, address some fervent prayer to Mary. The following is an excellent form thereof.

MOST Holy and Immaculate Virgin, my Mother Mary, it is to thee, the Mother of my God, the Queen of the world, the advocate, the hope, and the refuge of sinners, that I have recourse to-day, I, who am the most miserable of all. I render thee my humble homage, O great Queen, and I thank thee for all the graces which thou hast bestowed upon me until now, particularly for having delivered me from hell, which I have so often deserved. I love thee, O most amiable Sovereign, and for the love I bear thee, I promise to serve thee always, and to do all in my power to make others love and serve thee also. I place in thee, after God, all my hope. I confide my salvation to thy care. Accept me as thy servant, and receive me under thy mantle, O Mother of mercy, and since thou art so powerful with God, deliver me from all temptations, or rather obtain for me the strength

to triumph over them until death. Obtain for me, I beseech thee, a perfect love for Jesus Christ. To thee I look for grace, to make a good death. O my Mother, by the love which thou bearest to God, I beseech thee to help me at all times, and particularly at the decisive moment of death. Do not leave me until thou seest me safe in Heaven, occupied in blessing thee, and singing thy mercies throughout eternity. *Amen.*

THE MOST SACRED HEART OF JESUS.

Devotion to the Sacred Heart of Jesus, is the most touching, the most solid, and the most useful. Its material and sensible object is the Heart of the Man-God; this same Heart, the seat and organ of His love, which in the garden of Gethsemane, suffered so cruel an agony, and which, on the Cross, was pierced with a spear, thereby to shed the very last drop of its Blood for our salvation.

Its spiritual object is the love with which this adorable Heart is inflamed for men: a love which carried our divine Lord to such an excess as to give Himself entirely to us in the mysteries of the Incarnation, the Passion and the Eucharist: love unknown, and outraged during His life and even nowadays in the adorable Sacrament of the altar.

The end of this devotion is to make reparation for the ingratitude, the irreverences and the sacrileges to which this divine Heart is exposed: 1st, in offering it as a tribute of expiation and reparation; 2nd, in returning it love for love; 3rd, in imitating the virtues of which it is the model and source.

Let us, then, devote ourselves to this divine Heart; it invites us; it calls us; it presses us to draw nigh; it loves to be loved; it yearns to deliver us from all our evils. However deep our wounds, this adorable Heart has power to heal them; however desperate our case, this adorable Heart is almighty, and nothing can resist its will, even as nothing can exhaust its love. Here we may find celestial armor for our defence, strength against temptation, the sweetest comfort in trouble, and the purest delight that can be tasted in this valley of tears. Art thou afflicted? does the remembrance of thy sins trouble thee? the Heart of Jesus is open to thee. Oh, betake thyself to it, and enjoy the secure repose which it affords; betake thyself to this fountain of all graces, where every thirst is quenched; to this inexhaustible treasure, in which all riches are contained; to this furnace of love, in which every other love is burnt up, consumed, annihilated. Art thou in a state of dejection or despondence, from whatsoever cause? immerge thyself in the Heart of Jesus, as in an ocean of consolations. Is thy soul deprived of spiritual freshness? does it mourn over its nakedness and misery? In the Heart of Jesus it will find that reinvigoration which it needs. Art thou affrighted at the sight of thy infidelities, thy inconstancies, and frequent relapses? This adorable Heart is compassion itself, and from it thou shalt [illegible] courage. Wouldst thou make some atonem[illegible] the Almighty for thy ingratitude towards H[illegible] Him the merits of the Heart of Jesus. Wouldst thou escape the violence of temptation, the furious assault of some sudden passion? The Heart of Jesus shall be thy support and thine inward life. Wouldst thou gain strength to suffer? from the Heart of Jesus shalt thou learn how to bear all things with [illegible]tience, and even with joy, for His sake. In a word, thou canst not too often cast thyself into this

abyss of charity, and seek to be penetrated with the sacred fire wherewith it is enkindled.

PRACTICE.—1. Frequently and particularly on Friday, consecrate yourself to the Sacred Heart of Jesus, make reparation for the outrages which it receives each day.—2. Often unite yourself to it by some fervent aspirations; love to repeat one of those ejaculations: "Meek Heart of Jesus, grant that I may love Thee more and more;"—"Loved everywhere be the Sacred Heart of Jesus".—3. Sanctify in a special manner the month of the Sacred Heart, which is the month of June. During this time, increase the number of your Communions, and redouble your love towards the holy Sacrament which is the most precious pledge of the love of this Sacred Heart.

OFFERING TO THE SACRED HEART.

MY loving Jesus, I *N*..., give Thee my heart, and consecrate myself wholly to Thee out of the grateful love I bear Thee, and as a reparation for all my unfaithfulness to grace, and with Thine aid I purpose never to sin again. (1)

ASPIRATIONS TO THE SACRED HEART OF JESUS.

"O taste and see that the Lord is sweet!" —*Ps.* XXXIII., 9.

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(1) INDULGENCE OF 100 DAYS, once a day; PLENARY, once a month—(Pius VII., June 9, 1807; Sept. 26, 1817.) This offering must be said before a picture of the Sacred Heart of Jesus.

"Oh, how good and how pleasant it is to dwell in this sacred Heart! Who can refuse to love this Heart thus wounded for us? Who at the thought of such love, can refuse such a return of love?"—*St. Bernard.*

VISIT TO THE SACRED HEART OF JESUS

Which may be made particularly on Friday.

Consecration of one's self to the Sacred Heart of Jesus.

O adorable Jesus, to what an excess hast Thou loved me! To renew me in Thy likeness, Thou tookest upon Thee mine own, and becamest Man; to save me from hell and everlasting death, Thou didst deliver Thyself up to death, even to the death of the Cross; to shelter me from the justice of Thy Father, Thou didst suffer Thy sacred Heart to be opened by a spear; and—oh, still more ineffable wonder!—to unite me eternally to Thyself, day by day, Thou offerest Thyself as a Victim for me upon the altar, and becomest my Food in the holy Communion. Such has been Thy surpassing love and tenderness!—And, in return for all this, what is it Thou askest of me? Thou askest of me my heart,

O divine Heart of my Savior, and can I refuse it Thee? Is it not Thine by every title? Lo! prostrate at Thy feet, I call Heaven and earth to witness this my solemn consecration of it to Thy eternal Majesty. O God of my heart, O God of all goodness! I here offer Thee this most guilty, this most unworthy heart; inasmuch as, notwithstanding its wretchedness, Thou sayest that Thou art still willing to receive it. I place it at the foot of Thy Cross, that it may be washed in Thy tears and in Thy Blood. I only grieve that it is so undeserving of being offered Thee, covered as it is with the wounds which sin has made, profaned as it has been by evil passions, and sullied with a thousand stains.

I offer Thee also, O Jesus, together with this heart, all its feelings, affections, and desires; Thine they are, without condition, without reservation. And oh, that the hearts of all mankind were at my disposal, that I might offer them to Thee in like manner! Oh, that the glowing transports of all the Saints and Angels, Cherubim and Seraphim, were mine, that I might consecrate them all to Thee! As it is, I have but a single heart, O my God! but that one, at least, shall be wholly Thine: and neither the world, nor any created thing, shall have the least share in it. Alas! too long have they led it astray; but, from this time forward, Thou alone shalt be my portion and my God. Know I not, that,

hadst Thou but treated me according to the law of Thy justice, this heart would long since have been the prey of devouring flames? But Thy mercy spared it, and gave it a place in Thine own adorable Heart, and now gives it the sweet hope of loving Thee henceforth through eternity.

Receive, then, this heart, O my God. Yea, rather take it from me, change it, and restore it me more worthy of Thee, more grateful for Thy mercies,—humble, gentle, and contrite; faithful to Thy inspirations; submissive to Thy adorable will; animated and enkindled with Thy love. Thine it is, Lord; keep it Thine by Thy grace, and suffer it not to escape from Thee. Many a time before this have I given it Thee, and then miserably reclaimed it for myself and for the world: I will do so no more. Henceforth, keep Thou possession of it; hide it in Thine own divine Heart; and grant that, from this time, it may be solely employed in loving Thee, blessing Thee, and praising Thee, now and for ever, through life, through death, in time, and in eternity.

Reparation to the Sacred Heart of Jesus.

O adorable Heart of my Savior and my God! filled with the most lively grief at the indignities which Thou hast received, and which Thou receivest daily, in the Sacrament

of Thy love, I prostrate myself before Thy holy altar, desiring to offer Thee all the reparation in my power. Oh, that, by the profound depth of my homage, I could make some amends for the contempt which Thou continually endurest! Oh, that, by my tears and by my blood, I could efface the innumerable profanations and sacrileges by which men dishonor Thine infinite majesty! my life could not be better spent than in such a cause.

I entreat Thee also, O divine Savior! to forgive all the ingratitude, carelessness, and irreverence of which I have myself been guilty towards Thee. Remember that Thy adorable Heart bore the weight of my transgressions through the course of its mortality, and was afflicted, for my sake, even unto death. Remember this, O Lord; and let not so much have been endured for me in vain. Crush this proud and guilty heart of mine, and vouchsafe me a heart like Thine own,—a heart humble and contrite; a heart pure and innocent; a heart consecrated to Thy praise. For the future, I desire, by my reverential behavior in church, by my constancy in visiting Thee, by my devotion and fervor in receiving Thee, to atone for my past conduct, which I now deplore. And that these my adorations may be acceptable to Thee, I here unite them with those which are ever ascending from the blessed Spirits who encompass

Thine altar; entreating Thee to accept the homage of a heart which returns to Thee, intending henceforward to love only Thee, and to act in all things with a view to Thy glory.

Litany of the Sacred Heart of Jesus.

LORD, have mercy on us.
Christ, have mercy on us.
Lord, have mercy on us.
Christ, hear us.
Christ, graciously hear us.
God the Father of heaven, have mercy on us.
God the Son, Redeemer of the world,
God the Holy Ghost,
Holy Trinity, one God,
Heart of Jesus, hypostatically united with the Word of God,
Heart of Jesus, Sanctuary of the Divinity,
Heart of Jesus, Temple of the Holy Trinity,
Heart of Jesus, Abyss of wisdom,
Heart of Jesus, House of God and Gate of Heaven,
Heart of Jesus, Seat of the greatness and majesty of God,
Heart of Jesus, the Desired of the eternal hills,
Heart of Jesus, who dwelleth among the lilies,
Heart of Jesus, Ocean of goodness,

Have mercy on us.

Heart of Jesus, Throne of mercy,
Heart of Jesus, Treasure inexhaustible,
Heart of Jesus, munificent towards those who invoke Thee,
Heart of Jesus, of whose fullness we have all received,
Heart of Jesus, our Life and our Resurrection,
Heart of Jesus, our Peace and our Atonement,
Heart of Jesus, Model of all virtues,
Heart of Jesus, infinitely loving, and infinitely worthy of love,
Heart of Jesus, Fountain of water springing up into everlasting life,
Heart of Jesus, in which the Father is well pleased,
Heart of Jesus, living Host, most holy and most agreable to God,
Heart of Jesus, the Propitiation for our sins,
Heart of Jesus, filled with bitterness for our sakes,
Heart of Jesus, sorrowful in the Garden even unto death,
Heart of Jesus, saturated with revilings,
Heart of Jesus, wounded with love,
Heart of Jesus, obedient even unto the death of the Cross,
Heart of Jesus, exhausted of Thy Blood upon the Cross,
Heart of Jesus, pierced with a lance,
Heart of Jesus, bruised for our sins,

Have mercy on us.

Heart of Jesus, still outraged by ungrateful men in the most holy Sacrament of love,
Heart of Jesus, Refuge of sinners,
Heart of Jesus, Strength of the weak,
Heart of Jesus, Comfort of the afflicted,
Heart of Jesus, Perseverance of the just,
Heart of Jesus, Salvation of them that hope in Thee,
Heart of Jesus, Hope of them that die in Thee,
Heart of Jesus, sweet Support of those who worship Thee,
Heart of Jesus, our Helper in our many and great tribulations,
Heart of Jesus, Delight of all the Saints,
Lamb of God, who takest away the sins of the world,
Spare us, O Lord.
Lamb of God, who takest away the sins of the world.
Graciously hear us, O Lord.
Lamb of God, who takest away the sins of the world,
Have mercy on us.
Christ, hear us.
Christ, graciously hear us.

V. Jesus, who art meek and humble of heart.

R. Make our heart like unto Thine.

LET US PRAY.

GRANT, we beseech Thee, Almighty God, that, as in worshipping the most sacred

Heart of Thy well-beloved Son, we call to mind the special benefits which His love hath bestowed upon us, so we may every enjoy the fruits which flow therefrom. Through the same Christ our Lord. *Amen.*

THE AGONIZING HEART OF JESUS.

The end of this devotion is: 1. To pay a tribute of homage to the sufferings which the Heart of Jesus endured for the salvation of souls, throughout the whole course of His life, and especially during His sacred passion; 2. To obtain, through the merits of this long AGONY, the grace of a happy death for those EIGHTY THOUSAND persons, or thereabout, who daily die, throughout the whole world. This number is not in the least exaggerated; it is an ascertained fact.

PRAYER

To be said daily in behalf of those who are in their agony, and of all who are this day to die. (1)

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(1) AN INDULGENCE OF ONE HUNDRED DAYS, each time; PLENARY, once a month, on the ordinary conditions, for all those who will have said this prayer with the invocation, three times a day, at different hours, every day.

These Indulgences are applicable to the souls in Purgatory. (Pius IX., February 2, 1850.)

O CLEMENTISSIME Jesu, amator animarum, obsecro te per agoniam Cordis tui sanctissimi, et per dolores Matris tuæ Immaculatæ, lava in sanguine tuo peccatores totius mundi, nunc positos in agonia et hodie morituros.

Amen.

Cor Jesus in agonia factum, miserere morientium.

O MOST merciful Jesus, fond lover of souls, purify, I implore Thee, by the agony of Thine own most Sacred Heart, and by the grief of Thy immaculate Mother, purify in of Thy divine Blood, all the sinners who are in their agony, and who are this day to die. *Amen.*

Agonizing Heart of Jesus, have pity on the dying!

PIOUS PRACTICE.

Offer up, together with this prayer, some of your daily actions to the agonizing Heart of Jesus, in behalf of those who are this day in their agony.

TO-DAY, EIGHTY THOUSAND souls are falling in the harvest of Death!.....they are standing before the awful judgment-seat of God!.....they are entering on an eternity either of weal or woe!.....and oh! of that number, thousands, perhaps, are in a state of *mortal sin!!*

PRAY THEN!

Christian, blessed with a heart to feel, it is the Heart of Jesus that asks this of you, that Heart which has loved you so dearly, that Heart which has

suffered such anguish for you and for these poor souls. Pray, then, and above all, for *sinners* now in their last agony. All that is wanting to save them from hell, is a *well-made confession*, or a *perfect act of contrition*. Ask of the agonizing Heart of Jesus to grant them the one or the other of these two graces. Ask it without delay, *time urges—to-morrow will be too late.*

Pray for the agonizing; they are your brethren in Jesus Christ, perhaps your relations, your friends, your benefactors!

Pray for the agonizing; and you will do what Jesus Christ did: you will save souls. How sublime a mission!

Pray for the agonizing. St. James says: "He who causeth a sinner to be converted from the error of his way, shall save his soul from death, and shall cover a multitude of sins."

Pray for the agonizing. Prayers will one day be offered for you when you shall be in your agony. How sweet a consolation in this last and terrible struggle!

Make *the Devotion to the agonizing Heart of Jesus* known to those who are ignorant of it; introduce it into your families and into communities, and the Sacred Heart will heap blessings upon you. If, by the fervor of your prayers, you succeed in saving one soul *each day*, at the end of a year, the number will amount to 365; at the end of ten years, to 3,650. O how rich a harvest!

WHAT A DIADEM FOR ETERNITY!

DEVOTION TO THE B. VIRGIN MARY.

After devotion to Jesus Christ, our divine Lord, there is not one in religion more holy, more consoling, and more salutary than devotion to Mary; let us also add that there is no other more wide-spread. It may be practised at all the stages, and in all conditions, of life.

Devotion to Mary consists essentially in these three sentiments: respect, confidence, and love. Respect is founded on dignity, merit, and elevation. Mary is the Mother of God, since God made man was born of her. This divine maternity, Mary has merited, as far as a creature, by the perfection of all virtues, could merit; in fine, Mary in Heaven is crowned Queen of angels and saints. Our confidence in Mary rests on the almost unlimited power which she exercises with God, and on the boundless goodness, which she bears us; she is the mother of mercy, the treasurer of the riches of Heaven (1), the all-powerful advocate of sinners, the gate of Heaven.

Our love is based on the consoling truth that she is our Mother, and on the innumerable graces that she obtains for us. On Calvary's hights, Mary became our Mother, and we, her children, in the person of St. John. This inestimable favor was conferred

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[1] It is the sentiment of St. Bernard and of an infinity of others that God dispenses not a single grace but, through the hands of Mary. Thence the sentiment of Suarez which is now that of the Church herself that the intercession of Mary is not only useful but even necessary to obtain the grace of God. (St. Liguori.)

on us, when Jesus, in the midst of His torments on the Cross, said to her; "Woman, behold thy son;" and to St. John, "Behold thy Mother." Her love for us is that of the most tender of mothers, and this she proves by the numberless favors she showers down on us.

Cherish therefore, a tender and filial devotion to our heavenly Queen, and do all in your power to propagate it everywhere. If you are a true child of Mary, you shall not perish.

Practice.

1. Endeavor, above all, to imitate the virtues of Mary.
2. Often repeat her holy name with piety and love.
3. In imitation of the angelic St. Stanislas, commence and finish the day by earnestly invoking her maternal benediction.
4. Have recourse to her in all your pains, troubles, and temptations.
5. Place under her protection all your doings and undertakings.
6. Become member of some association in which open profession is made to belong to her.
7. Always wear about you the Scapular and a medal of Mary; carry also with you her chaplet.
8. Celebrate with piety the feasts of our holy Mother, and in particular, the seven principal; the Immaculate Conception, the Nativity, the Annunciation, the Visitation, the Purification, the Compassion, and the Assumption. Prepare yourself for the worthy celebration of each by a novena, in which you may very profitably propose the acquisition of a virtue appropriate to the mystery of the feast.
9. On Saturday, which is consecrated to the most Blessed Virgin, say some particular prayers in her honor, and perform some little act of mortification.

.. Let no day pass without offering this celestial Queen some small tribute of homage: the most abundant graces and the most unexpected conversions have been the recompense of this fidelity.

Prayer to the Blessed Virgin Mary after our principal actions.

To place them under her powerful protection.

Sub tuum præsidium confugimus, sancta Dei Genitrix: nostras deprecationes ne despicias in necessitatibus, sed a periculis cunctis libera nos semper, Virgo gloriosa et benedicta.

We fly to thy patronage, O holy Mother of God, despise not our petitions in our necessities, but deliver us from all danger, O ever Glorious and Blessed Virgin.

Prayer to Mary Immaculate.

O most Holy Virgin! I believe and confess thy holy and immaculate Conception, pure and without stain. O most pure Virgin! through thy immaculate Conception, and thy glorious quality of Mother of God, obtain for me, from thy dear Son, the virtues of humility and charity: great purity of heart, of body, and of soul; final perseverance in

good; the gift of fervor in prayer, a pious life, and a happy death. *Amen.*

O Mary! conceived without sin,
Pray for us, who have recourse to thee.

Daily consecration to the B. V. Mary. (1)

This day, O my Queen! O my Mother! I consecrate to thee and without the least reserve, my eyes, my ears, my mouth, my heart, in a word my whole self. Wherefore, good Mother, as I am entirely thine, keep and guard me as thine own possession.

Ejaculation in temptations.

O my Queen! O my Mother! remember I am thine; keep and guard me, as thine own possession. *Indulgence of* 40 *days each time.* (Pius ix.)

Say the ejaculation: O my Queen! O my Mother! *in the morning at your rising. This practice will be most agreeable to Mary, and will merit you her protection for the remainder of the day.*

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(1) Pope Pius ix., by a Rescript of August 5, 1851 grants for this prayer, said morning and evening, after the Angelical Salutation: 1. An indulgence of one hundred days, once a day; 2. A plenary indulgence, once a month, according to the ordinary conditions.

Prayer of St. Bernard to the B. V. Mary.

MEMORARE (1), O piissima, Virgo Maria! non esse auditum a sæculo quemquam ad tua currentem præsidia. tua implorantem auxilia, tua petentem suffragia esse derelictum : ego, tali animatus confidentia, ad te, Virgo virginum, mater, curro, ad te venio, coram te gemens peccator assisto; noli, Mater Verbi, verba mea despicere, sed audi propitia, et exaudi.

Amen.

REMEMBER (1), O most gracious Virgin Mary, that never was it known that any who fled to thy protection, implored thy help, and sought thy intercession, was left unaided. Inspired with this confidence, I fly unto thee, O Virgin of virgins, my Mother! To thee I come, before thee I stand, sinful and sorrowful. (*Here make your request.*) O Mother of the Word Incarnate, despise not my petitions, but in thy mercy hear and answer me! *Amen.*

Prayer of St. Aloysius Gonzaga to the B. V. Mary.

O HOLY Mary, my Sovereign Queen, I humbly commend my soul and body to

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(1) INDULGENCE OF 300 DAYS, each time; 2. PLENARY, once a month, according to the ordinary conditions. (Pope Pius IX., December 11, 1846.)

thee and to thy special protection, now, every day of my life, and the hour of my death. To thee I commit all my hope and consolation; to thee I fly in all my wretchedness and trouble; to thee I entrust my life, and the end thereof, so that through thy holy intercession and through thy merits, all my actions may be directed and disposed according to thy will and that of thy divine Son. *Amen.*

Act of Consecration to the B. V. Mary. (By St. Francis of Sales.)

I salute thee, most sweet Virgin Mary, Mother of God, and choose thee for my dearest Mother. I entreat thee to accept me for thy child and servant; I want no other mother or mistress than thee. I pray thee, my good and gracious Mother, that thou wilt deign to remember that I am thy child, that thou art most powerful, and that I am a poor, weak, vile creature. I also entreat thee, most sweet and dear Mother, to govern and defend me in all my actions; for alas! I am a poor and needy mendicant, sorely in need of thy holy aid and protection. Oh, then, most holy Virgin, my sweet Mother, in pity make me a sharer in thy graces and virtues, and more particularly in thy holy humility, thine excellent purity, and fervent charity; but above all grant me—*(here mention the special favor)*. Tell me not, gracious Virgin, that

thou canst not, for thy beloved Son has given thee all power, in Heaven, as well as on earth. Neither allege that thou shouldst not, for thou art the common Mother of all the poor children of Adam, and mine especially. Since, then, most holy Virgin, thou art my Mother and all powerful, how canst thou refuse to lend me thine aid? Behold, my Mother, and consider if thou art not obliged to grant me what I ask, and take compassion on my misery. Be thou exalted, therefore, above the heavens, and by thine intercession obtain for me all the gifts and graces which it may please the Most Holy Trinity, Father, Son, and Holy Ghost, the object of all my love, alike in time and in the great eternity, to bestow. ***Amen.***

The following are also excellent prayers to the most B. Virgin Mary: Ave maris stella; O gloriosa; O sanctissima; Inviolata; Tota pulchra es; Quem terra; Alma Redemptoris; Ave, Regina; Regina cœli; and Salve, Regina.—*For which see* Index.

The Litany of Loretto, *page* 19.

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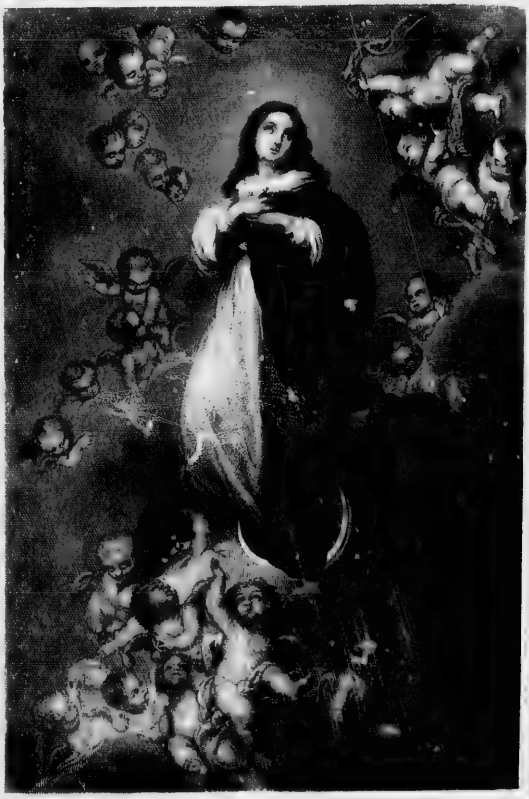

IMMACULÉE CONCEPTION ✦ INMACULADA CONCEPCION

O Marie, conçue sans péché, priez pour nous.

PL. 121.

Paris. Chaigneau Ainé, rue des Croix Bo

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THE SACRED HEART OF MARY.

The devotion to the Sacred Heart of the Immaculate Mother of God is a necessary consequence of the devotion to the Sacred Heart of Jesus. What heart, in fact, has ever been so intimately identified with that of Jesus as was Mary's? It was in her chaste womb that He became incarnate; His infant lips imbibed the stream of lif from her virginal breast. When the cold winds whistled through the cheerless stable of Bethlehem, His tender form received warmth from her Heart. It exulted with joy when the Chaldees came over the star-lit path to offer their homage to the new-born King, who was sent to destroy the empire of idolatry. It throbbed with fear and anxiety when she vainly sought Him among her kinsfolk and acquaintance, returning from the solemn Pasch, as it thrilled with rapture, when, after three days unwearying search, she found Him in the Temple. The Guardian Angel of His hidden life, her motherly Heart beat with jubilation as she prepared His food and wove His seamless garment. It was identified with His public life, and partook largely in His toils and woful sufferings. Even inspired genius must fail to realize the inadequate image of her unparalleled dolors, predicted by Jeremias before she was born, by Simeon in the Temple, and fulfilled when the scourge and the lance and thorny wreath and rending nails, tortured the Flesh of her flesh. But as her Heart was overflowed with sorrows for the sufferings of her divine Son, so was it destined to be filled with joys such as none other experienced, or ever shall experience. These joys date

from the moment when the earth heaved beneath the light foot-fall of the Angel—when the flutter of his wings caused the stone to roll from the mouth of the sepulchre.

What celestial felicity flowed in upon that weary Mother's Heart when she again beheld her adorable Son gloriously risen from the dead after His victory over death and hell. What joy when she gazed upon those glorified wounds which He was to take with Him up to Heaven that He might prove to His Eternal Father that He had drained His holy veins for the love of man, and completed the atonement. What ecstatic comfort did not that divine Son pour into her Heart when the Paraclete descended upon her in the supper-room, making her once more the abode of the Divinity; and finally, at the moment of her departure from this world, when raising her eyes towards the stars that brightly illumined the ethereal vault, she saw the heavens open and her divine Son extending His hands to her from amidst a luminous cloud; at this sight, a roseate flush overspread her celestial countenance, her Heart pulsated with maternal love, joy attained its hight, adoration became ecstacy, and her soul, disengaging itself, without effort, from its fair and virginal mortal covering, was borne up on the hands of the Cherubim and conducted to Heaven's inmost sanctuary, where, with Jesus, she reigneth in power for evermore. Let us, therefore, love and honor these two Hearts so intimately united; let us go to God the Father through the Heart of Jesus, and to this divine Savior, through the Heart of Mary. Through the Heart of Jesus, let us render to the Father what we owe His divine justice and infinite goodness; and, through the Heart of Mary, let us acquit ourselves of the duties we owe the Son for His boundless mercy and for the priceless favors He has bestowed upon us. We can obtain all things from the Father and the Holy Ghost through the

Heart of Jesus; and all things from the Son through the Heart of His blessed Mother.

PRACTICE.

1. Frequently repeat this beautiful prayer: *O most Sacred Heart &c., as below.*
2. Honor the Sacred Heart of Mary, by a special devotion during the month of August, which has been chosen by the church for this end.

PRAYER TO THE SACRED HEART OF MARY.

O MOST sacred Heart of Immaculate and ever Virgin Mary! O Heart the purest, the holiest, the most perfect that has ever been formed in created being by the hand of Omnipotence! O inexhaustible fountain of sweetness, compassion, and love! O pattern of every virtue, and most absolute image of the adorable Heart of Jesus Christ! O thou Heart, that ever burnest with the most glowing charity! that hast loved God singly, more than all the Angels and Saints together! that hast given more glory to the most Holy Trinity by the faintest of thy holy aspirations, than all other created beings either have given, or could have given, by their most sublime deeds!—O Heart of the Mother of our Redeemer, that hast so vividly felt our miseries! that hast suffered so much for our salvation! that hast loved us with so much warmth and tenderness! and hast merited, on every conceivable ground, the reverence,

the love, the gratitude, and the confidence of all mankind!

O Heart of the Mother of Mercy! prostrate before thee, I honor thee with my profoundest homage; I thank thee for that most tender love and compassion wherewith thou hast been so often touched at the sight of my miseries; I thank thee for all the benefits which I have received from thy maternal goodness; and I here unite myself in spirit with all those blessed souls, whose delight and consolation it is to honor thee, to praise thee, and to love thee.

O all lovely and loving Heart! from this time forward, next to the Heart of Jesus, thou shalt be the object of my veneration, of my love, and my tenderest devotion. Through thee will I approach my Savior; through thee will I look to receive His graces and loving mercies. Thou shalt be my refuge in trouble, my consolation in grief, my succor in difficulty. Unto thee will I come to learn purity, humility, meekness, and obedience; and from thee, as from a fountain, will I draw abundantly the love of Jesus Christ my Lord, to whom be glory and benediction for ever. *Amen.*

Act of praise to the Sacred Hearts of Jesus and Mary.

MAY the divine Heart of Jesus and the Immaculate Heart of Mary be known,

praised, blessed, loved, worshipped, and glorified always and in all places. *Amen* (1)

Litany of the Sacred Heart of Mary.

LORD, have mercy on us.
Christ, have mercy on us.
Lord, have mercy on us.
Christ, hear us.
Christ, graciously hear us.
God the Father of Heaven, have mercy on us.
God the Son, Redeemer of the world, have.
God the Holy Ghost, have mercy on us.
Holy Trinity, one God, have mercy on us.
Heart of Mary, conceived without sin, pray for us.
Heart of Mary, full of grace,
Heart of Mary, blessed among all hearts,
Heart of Mary, sanctuary of the holy Trinity,
Heart of Mary, similar to the Heart of Jesus,
Heart of Mary, delight of the Heart of Jesus,
Heart of Mary, abyss of humility,
Heart of Mary, seat of mercy,
Heart Mary, centre of divine love,
Heart of Mary, ocean of goodness,

Pray for us.

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(1) Indulgence of 60 days, once a day. (Pius VII., August 18, 1807.)

Heart of Mary, prodigy of purity and innocence,
Heart of Mary, mirror of the divine perfections,
Heart of Mary, hastening by thy desire the salvation of the world,
Heart of Mary, tabernacle of God incarnate,
Heart of Mary, whence was formed the Blood of Jesus, price of our Redemption,
Heart of Mary, abode of Jesus during nine months,
Heart of Mary, enriched with new graces at the Visitation,
Heart of Mary, filled with celestial joy at the birth of Jesus,
Heart of Mary, treasury of the words and actions of Jesus,
Heart of Mary, transfixed with a sword of sorrow at the Presentation,
Heart of Mary, joyful at finding Jesus in the Temple,
Heart of Mary, sorrowful with Jesus in the garden of Olives,
Heart of Mary, cruelly afflicted at the scourging of Jesus,
Heart of Mary, crowned with thorns in the prætorium,
Heart of Mary, laden with the Cross on the road to Calvary,
Heart of Mary, compassionating the sufferings of Jesus,

Pray for us.

Pray for us.

Heart of Mary, fastened to the Cross with Jesus crucified,
Heart of Mary, enclosed with Jesus in the tomb,
Heart of Mary, restored to life with Jesus risen,
Heart of Mary, replenished with ineffable joy at the Ascension,
Heart of Mary, enriched with the plenitude of grace at the descent of the Holy Ghost,
Heart of Mary, exalted above all the blessed,
Heart of Mary, throned at the right of Jesus,
Heart of Mary, comfort of the afflicted,
Heart of Mary, refuge of sinners,
Heart of Mary, obtaining grace for sinners,
Heart of Mary, hope of the agnonizing,
Heart of Mary, kind support of thy faithful servants,
Heart of Mary, joy of the Angels and Saints,
Lamb of God, who takest away the sins of the world,
Spare us, O Lord.
Lamb of God, who takest away the sins of the world,
Graciously hear us, O Lord.
Lamb of God, who takest away the sins of the world,
Have mercy on us.
Christ, hear us.
Christ, graciously hear us.
v. Immaculate Mary, meek and humble of Heart.

Pray for us.

R. Make our heart according to the Heart of Jesus.

LET US PRAY.

O MOST merciful God, who, for the salvation of sinners and the refuge of the miserable, wast pleased that the immaculate Heart of the Blessed Virgin Mary should be most like in charity and pity to the divine Heart of Thy Son Jesus Christ; grant that we, who commemorate this most sweet and loving Heart, may, by the merits and intercession of the same Blessed Virgin, merit to be found according to the Heart of Jesus. Through the same Christ our Lord. *Amen.*

OUR LADY OF THE SEVEN DOLORS.

The sorrows of the Blessed Virgin were immense. Her whole being was drenched with bitterness. The swords in her soul reached to every nerve and fibre in her frame. Not only was there never any martyr, however prolonged and complicated his tortures may have been, who equalled her in suffering; but the united agonies of all the martyrs, variety and intensity all duly allowed for, did not approach the anguish of her dolors. St. Anselm says that whatever cruelty was exercised upon the bodies of the martyrs, was light, or rather as nothing, compared to the cruelty of Mary's passion; and St. Bernard adds, that she was a martyr not by the sword of the executioner, but by the sorrow of her own heart. An Angel revealed to St. Bridget that if our Lord had not

miraculously supported His Mother, it would not have been possible for her to live throughout her martyrdom.

Can we, Children of Mary, ever forget the poignant dolors of our Mother? Ah! when the deceptive delights of the world unfold themselves to our imagination, let us think of the bitter sorrows of our Mother; when tempted to stray from the path of virtue, let us ponder over the cruel torments Mary endured for sin; and when suffering prostrates us, let us remember the awful sword that transfixed her Heart.

This devotion most agreeable to the Blessed Virgin, is at the same time, most advantageous to ourselves: Jesus, says St. Alphonsus Liguori, has promised four principal graces to those who have a true devotion to our Lady of the Seven Dolors:—1. that they will obtain, before death, true repentance of all their sins;—2. that He will protect them in their tribulations, especially at the hour of death;—3. that He will impress upon them the memory of His Passion;—4. that He will commit such devout servants to the hands of Mary, in order to dispose of them according to her pleasure, and obtain for them all the graces she desires.

PRACTICE.—1. Frequently address to the Mother of sorrow, the prayer: *Hail Mary, full of sorrows, &c.*—2. On Friday, to the remembrance of the Passion of our Redeemer, unite that of the dolors of Mary, who concurred in the great work of our redemption.—3. Recite with that intention the beautiful *Prose*, STABAT MATER: *for which see* Index.

PRAYER TO THE MOST HOLY VIRGIN IN HER DESOLATION.

HAIL Mary, full of sorrows: Jesus crucified is with thee; tearful art thou amongst

women, and tearful is the fruit of thy womb, Jesus. Holy Mary, Mother of Jesus crucified, give tears to us, crucifiers of thy Son, now and the hour of our death. *Amen* (1).

A Visit to our Lady of Sorrows.

To be made before her altar or image.

O MOST holy Mother, Queen of Sorrows, who didst follow thy beloved Son through all the Way of the Cross, and whose Heart was pierced with a fresh sword of grief at all the Stations of that most sorrowful journey; obtain for us, we beseech thee, O most loving Mother, a perpetual remembrance of our Blessed Savior's Cross and Death, and a true and tender devotion to all the mysteries of His most holy Passion; obtain for us the grace to hate sin, even as He hated it in the agony in the garden; to endure wrong and insult with all patience, as He endured them in the judgment-hall; to be meek and humble in all our trials, as He was before His judges; to love our enemies even as He loved His murderers, and prayed for them upon the Cross; and to glorify God and do good to our neighbors, even as He did in every mystery of His sufferings. O Queen of Martyrs,

(1) Indulgence of one hundred days, each time. (Pius ix., *December* 23, 1847.)

who, by the dolors of Thy immaculate Heart on Calvary, didst merit to share the Passion of our most dear Redeemer, obtain for us some portion of thy compassion, that, for the love of Jesus crucified, we may be crucified, to the world in this life; and in the life to come, may, by His infinite merits and thy powerful intercesssion, reign with Him in glory everlasting. *Amen.*

THE ROSARY.

Of all the devotions in honor of the Blessed Virgin, one of the most widely diffused among the faithful, is the Rosary. This prayer, though so humble and so simple in appearance, is, nevertheless, fraught with the sweetest and tenderest sentiments of piety; it is the perennial delight of fervent souls, and a powerful means to rouse the lukewarm from their tepidity; it is inexpressibly agreeable to the Queen of Heaven, and greatly redoubted by the enemies of our salvation. Great and numerous are the fruits of holiness and sanctification it has produced, and still continues to produce in favor of those who faithfully and devoutly recite it. St. Dominic, by means of this admirable devotion, obtained the conversion of more than one hundred thousand souls; St. Francis Xavier, by the mere touch of his beads, restored health to the sick; St. Pius V., one of the greatest pontiffs that has ever governed the Church, never allowed the multiplied affairs of his pontifical charge to interfere with the daily recital of the Rosary; St. Charles Borromeo was most faithful in the same holy practice, and urged all those under his influence to

enroll themselves in the Confraternity; Columbus, on his voyages of discovery, was most devout in saying his beads; and the famous Constable de Montmorenci, whether at the head of his warrior band or amidst the multifarious distractions of the camp, said them with unfailing fidelity; St. Bridget, St. Catharine of Sienna, and St. Teresa, those earthly seraphs, found few moments of purer delight and holier ardor, than when telling their beads; St. Francis of Sales, St. Liguori, Benedict XIV., Bossuet, Fenelon, Turenne, Louis XIV., and a host of other illustrious personages who have honored both Church and society by their virtues, valor, and scientific acquirements, rarely failed to say their chaplet with admirable fervor; several even carried their devotion to so heroic a degree, as to bind themselves thereto by vow.

The Rosary is composed of the most beautiful and efficacious prayers of the Church. The *Sign of the Cross* with which it opens, is the glorious mark of the Christian; the *Creed* is the same profession of faith that the martyrs recited at their Baptism, and under the blade of the executioner; the *Our Father* is the only formula taught by our divine Lord while on earth; the *Hail Mary* is the beautiful salutation, commenced in the name of Heaven by an Archangel, continued by the sainted mother of the Baptist, and completed by the Church of God; the *Glory be to the Father*, is the eternal hymn of praise and glorification which Heaven and earth, Angels and men, all ages and places, chant forth in honor of the adorable Trinity; the fifteen mysteries are the very groundwork of our religion, and should, therefore, afford the Christian soul ample matter for fond and pious meditation. In fine, the Rosary is an epitome of the different events of the life of our Lord, from His Incarnation to His glorious Ascension,—epitome in which the man of science will find wings to soar aloft into the highest considerations; the simple and

unlettered, wherewith to nourish and invigorate his piety: the young will find therein the prudence and courage necessary to frustrate the designs of the evil one; and the old, the well-springs of eternal life.

Acquire, therefore, the pious and fruitful habit of saying the chaplet every day; and, if your occupations will not allow you to recite it entirely, say, at least, a few decades. To captivate your mind, and replenish your heart with pious sentiments, reflect on the mysteries of the life of Jesus and of His blessed Mother. At every decade, beg some particular favor; for instance, to overcome a temptation, or practise a virtue. As a mark of your tender and filial love for Mary, never be without your beads.

If every day, you are faithful to present this little crown to the most Blessed Virgin, you may cherish the encouraging hope, that she will obtain for you from her divine Son, a crown of immortal glory. Frequently recall to memory these beautiful words of Father Faber: "Our beads place us and leave us at the feet of Mary, crowned with an everlasting diadem."

To gain the indulgences, granted to the Rosary, attention should be paid to the following remarks: 1st, the Rosary may be divided into three chaplets of five decades each, and these five decades must be said without any notable intermission; 2nd, the beads or chaplet must be indulgenced by a priest of the Order of St. Dominic, or by one empowered to that effect; 3rd, in reciting the Rosary or beads, it is necessary to meditate upon the mysteries, beginning by the first and continuing in order. As to those who are unable to meditate, it will suffice to say the Rosary or beads with piety.

It is not, however, necessary to meditate upon the mysteries, in order to gain the indulgences annexed to the chaplet of St. Bridget.

THE FIFTEEN MYSTERIES OF THE ROSARY.

ARRANGED FOR EACH DAY IN THE WEEK.

The Joyful Mysteries.

For Mondays and Thursdays.

1. The Annunciation of the most Blessed Virgin and Incarnation of the Son of God.—*Fruit*, HUMILITY.
2. The Visitation of the most Blessed Virgin.—*Fruit*, LOVE OF ONE'S NEIGHBOR.
3. The Birth of Jesus.—*Fruit*, POVERTY.
4. The Presentation of Jesus in the Temple, and the Purification of Mary.—*Fruit*, OBEDIENCE.
5. Jesus found in the Temple.—*Fruit*, THE SEEKING OF JESUS.

The Sorrowful Mysteries.

For Tuesdays and Fridays.

1. The agony of Jesus in the garden of Olives.—*Fruit*, SORROW FOR SIN.
2. The Scourging.—*Fruit*, LOVE OF PENANCE.
3. The Crowning with thorns.—*Fruit*, LOVE OF HUMILIATION, AND MORTIFICATION OF SELF-LOVE.

4. The carrying of the CROSS.—*Fruit*, RESIGNATION IN THE TROUBLES OF THIS LIFE.

5. The Crucifixion.—*Fruit*, LOVE of JESUS AND MARY.

The Glorious Mysteries.

For Wednesdays, Saturdays, and Sundays.

1. The Resurrection of Jesus Christ.—*Fruit*, FAITH.

2. The Ascension of Jesus Christ into Heaven.—*Fruit*, HOPE.

3. The Descent of the Holy Ghost on the Apostles.—*Fruit*, CHARITY.

4. The Assumption of the most Blessed Virgin.—*Fruit*, DETACHMENT FROM WORLDLY THINGS.

5. The Coronation of the most Blessed Virgin.—*Fruit*, PERSEVERANCE.

SCAPULAR OF MOUNT CARMEL.

The devotion of the Scapular is almost as ancient as that of the Rosary, having been established in the 13th century by St. Simon Stock, the 6th general of the Order of the Carmelites. The Blessed Virgin appeared to him at Cambridge, on the 16th of July, 1261, holding a scapular in her hand, and directed him to institute a pious association whose members should consecrate themselves to her service, and wear her livery. Once established, this Confraternity took rapid and consoling development; like the tree

of the parable, it threw deep its roots, and extended its ramifications into every condition of life and every rank of society. The Scapular thus became the vesture of the poor, as well as of the rich; of the ignorant, as well as of the learned; of the subject, as well as of the monarch. From Louis IX. of France who was invested with it on Carmel, and Edward I. of England who was one of the earliest members of the Confraternity, down to Louis XIV. who, in the bloom of youth, received it in presence of the most elegantly refined of European courts, there is hardly a person, whether prince, princess, or savant, truly worthy of commendation, who did not wear this glorious insignia of Mary.

We read in the holy Bible that the mantle of the prophet Elias twice divided the waters of the Jordan; that the shadow of St. Peter cured all sorts of diseases; that the handkerchief and napkins of St. Paul drove away evil spirits, and healed infirmities. These indeed are marvelous things, wrought by seemingly impotent instruments; but more wonderful still are the extraordinary occurrences and miraculous things that have taken place throughout the Christian world, by the intercession of the most Blessed Virgin of Mount Carmel, and through the instrumentality of her holy Scapular. It would seem that the Savior, her divine Son, adopted these means to proclaim to the world both the efficacy of her mediation and the pre-eminent degree of her merits and glory. God, having authorized this devotion by the unerring testimony of miracles, the Church has approved and confirmed it by the infallible voice of her Pontiffs.

All in the Scapular is replete with instruction: it is made of common woollen cloth, to indicate that very often, the Blessed Virgin makes use of the simplest means to communicate the choicest favors; its color denotes the humility and mortification that should characterise the members of the Confraternity; its lightness is figurative of the sweet and gentle yoke which Mary lays upon her children; the strings symbolize the alliance contracted between her and the recipient; the benediction that renders it sacred, is emblematic of the graces and blessings which she profusely bestows upon all who devoutly wear it.

On your reception into the Confraternity, Mary

adopts you in a special manner for her child, you become participator in the great spiritual advantages of the Carmelite Order, as well as in all the good works of its members, and you are enabled to gain the indulgences with which the Sovereign Pontiffs have munificently enriched this pious Sodality.

As a true and fervent associate, make it your delight to offer to Mary, your glorious Patroness, little boquets composed of the flowers, which by their fragrance and delicate hues, you know will be most pleasing to her, viz., lilies of purity, roses of charity, and violets of humility. At the sight of your Scapular, say to yourself: "Whose image is this"? and, with sentiments similar to those which animated that Polish king who, night and day, wore the portrait of his father as the constant witness of his conduct and guide of his actions, say to Mary: "Permit not, O tenderest and most beneficient of mothers, that my tongue should ever utter a word, or my hand perform an act unworthy thy august name and my title of thy adopted child". If, notwithstanding the numerous favors attached to this devotion, it does not become for you a source of abundant spiritual blessings, you must attribute the fault to your own negligence, in not duly setting to profit so powerful a means of sanctification.

Indulgences attached to the Scapular of Mount Carmel.

Plenary Indulgences.—1. On the day of admission;—2. on the feast of our Lady of Mount Carmel, July 16;—3. at the hour of death;—4. on the following feasts of the most Blessed Virgin: her Immaculate Conception, Nativity, Presentation, Annunciation, Visitation, Purification, and Assumption;—5. on the feasts of St. Joseph, March 19; St. Simon Stock, May 16; St. Anne, St. Michael, St. Teresa, etc.;—6. on every Wednesday throughout the year. *To gain the indulgences specified in the last three numbers, besides the usual conditions, it is necessary to visit a church belonging to the Carmelite Order; if there is none in the vicinity, it will suffice to visit the parish church.*

Partial Indulgences.—1. Five years and five quarantines to all who, wearing the Scapular, communicate once a month, and pray for the Supreme Pontiff;—2. five years and five quarantines to all who accompany the most Blessed Sacrament when carried to the sick, and pray for them;—3. one hundred days, whenever a member of the Confraternity performs some pious work; as relieving the poor, visiting the sick, reconciling enemies, etc.

Though the bulls of the Sovereign Pontiffs, do not specify any particular practice or any daily prayer, it is, however, the custom to recite the *Litany* of the Blessed Virgin, or to say seven *Paters*, seven *Aves*, and seven *Glorias*.

Remarks.—1. The pictures sowed to the Scapular are not necessary to the gaining of the indulgences.—2. The Scapular must be worn in such a manner that one of the pieces may hang upon the breast and the other on the back. Those who wear it as a bandoleer, neither participate in the privileges, nor gain the indulgences.—3. The Scapular is to be worn day and night, when confined, as well as when in good health, and particularly at the hour of death.—4. The first Scapular must be blessed by a priest duly authorized; when lost or worn out, others may be substituted without the same formality.—5. The Scapular of Mount Carmel and that of the Immaculate Conception, may be combined and attached to the same strings.

SCAPULAR OF THE IMMACULATE CONCEPTION.

COMMONLY CALLED THE BLUE SCAPULAR.

This devotion was established in honor of the Immaculate Conception of the most Blessed Virgin, to induce the faithful who are vested with it, to pray

ardently for the conversion of sinners and the amelioration of public morals. It was revealed by our Lord and His blessed Mother to the venerable Ursula de Benincasa, foundress of the Order of the Theatine Nuns. The greatest spiritual favors are every day granted to those who wear this holy habit. Clement X. sanctioned this devotion, and his successors have granted ample indulgences to all who, having received it from the hands of a priest authorized to that effect, always wear it and offer up prayers for the conversion of sinners.

INDULGENCES *that may be gained by the faithful who are vested with the Scapular of the Immaculate Conception, and whose authenticity was recognised by the Sacred Congregation of Indulgences, November* 14, 1860.

PLENARY.—1. On the day of its reception ;—2. at the hour of death ;—3. on the first Sunday of each month ;—4. on all the Saturdays of Lent ;—5. on Sunday and Friday of Passion week ;—6. on Wednesday, Thursday, and Friday of Holy Week ;—7. on the festivals of Christmas, Easter, Ascension, Pentecost, and holy Trinity ;—8. on the following festivals of the Blessed Virgin: her Immaculate Conception, Nativity, Purification, Annunciation, and Assumption ;—9. on the feast of St. Joseph, March 19 ;—10. the feast of the Finding of the holy Cross, May 3 ;—11. the feast of St. John the Baptist, June 24 ;—12. the feast of SS. Peter and Paul, June 29 ;—13. the last Sunday of July ;—14. the feast of our Lady ad Nives, August 2 ;—15. the feast of St. Gaetano, August 7 ;—16. the feast of St. Augustine, August 28 ;—17. the feast of St. Michael, September 29 ;—18. the feast of the Guardian Angels, October 2 ;—19. the feast of St. Teresa, October 15 ;—20. all Saints, November 1 ;—26. the first and the last day of the Christmas Novena ;—22. *a day* at choice during the year ;—23. *once a year*, during a retreat ;—24.

twice a month, the indulgences of the seven basilicas of Rome, may be gained in praying before seven altars of a Church of the Theatines; or, if there is none in the locality, in any church in which there is an altar of the Blessed Virgin; — 25. *twice a month*, in the same church, may be gained the indulgences granted to the pilgrims who visit the Holy Sepulchre and the Holy Land.

Moreover, all who say devoutly six *Paters*, *Aves*, and *Glorias*, in honor of the blessed Trinity and the immaculate Mother of God, praying at the same time for the exaltation of the Church, the extirpation of heresy, for peace and unity among Christian princes, may gain the indulgences of the seven Roman basilicas, the Portiuncula, Jerusalem, and St. James of Compostella (1).

In fine, the Sacred Congregation of Indulgences in its general Assembly, held March 31, 1856, declared that the above-mentioned indulgences of the seven Roman basilicas, the Portiuncula, Jerusalem, and St. James of Compostella, may be gained anywhere *toties quoties*, i. e. as often as one wishes, by reciting six *Paters*, *Aves*, aud *Glorias*, without the usual conditions of confession and communion, and that those indulgences may be applied, by way of suffrage, to the souls in purgatory. (His Holiness Pius IX., approved this decree, April 14 of the same year, 1856.)

N. B. *The plenary indulgence for the living, granted on an appointed day to those who visit a church or some other place, can be gained but once that day.*

PARTIAL.—Sixty years on making half an hour of meditation.

Twenty years: 1st, on visiting the sick, or aiding

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(1) Often say prayers that are enriched with so many and such precious indulgences.

any person in his spiritual or corporal infirmities; when prevented from complying, it suffices to say for them five *Paters, Aves,* and *Glorias;* 2nd, during the octave of the feasts of our Lord.

Seven years and seven quarantines: 1st, on all the minor feasts of the Blessed Virgin; 2nd, for every Communion that is preceded by Confession; 3rd, for accompanying the holy Viaticum.

All these indulgences are applicable to the souls in purgatory. Moreover, when the holy Sacrifice is offered for a deceased person who wore the Scapular of the Immaculate Conception, the altar is privileged; that is, there is in favor of that person a plenary indulgence attached to the Mass.

THE MONTH OF MARY.

Devotion to the Most Blessed Virgin has ever excited, in the highest degree, the zeal and tender solicitude of our holy Mother the Church. From the time that temples were erected to our adorable Lord, altars were raised in honor of Mary; from the day that the Apostles rendered her a solemn act of homage by inscribing her name and professing her divine Maternity in the symbol of our holy faith, from that day down to the end ages, the Church, by the voice of her Supreme Pontiffs, her doctors, and writers, shall not cease to publish her praises.

Yes, every age and every nation has deposed at the feet of this heavenly Queen the testimony of its devotedness; and the most glorious epochs of Christianity have been those in which her veneration was most in repute. Devotion to the Mother of the Messiah began at her very tomb. Theodosius, Zeno, Justin, Comnenus, and Constantine, erected numerous superb monuments in her honor. The first kings of Denmark were her devout servants; Prussia re-

ceived the light of the Gospel through the devotion to Mary. St. Stephen, the first King of Hungary, dedicated his kingdom to the Blessed Virgin and styled her the Sovereign of his dominions. The noble but down-trodden Poles gave her the title of Queen of Poland, and her banner guided their warlike legions. St. Clotilda, by her devotion to Mary, obtained the conversion of Clovis, her royal consort and first Christian king of France. Pepin, Charlemagne, and St. Louis, were amongst her most devoted servants; Louis XIII., solemnly dedicated France to the Blessed Virgin.

Among the sovereigns of Spain the most devoted to Mary, may be mentioned Charles III., Ferdinand and Isabella. Don Juan, with her banner at the head of his gallant men, gained a complete victory over the enemies of Christianity at the memorable naval battle of Lepanto. Portugal trod in the same path with equal piety. The crowned heads of Germany vied with the rest of Europe in their devotion to the Queen of Angels. The kings of Catholic England erected numerous fine Gothic churches and cathedrals in her honor which still remain as the brightest gems of her architectural glory. Edward the Confessor, Alfred the Geat, and the Lion-hearted Richard, were all noted servants of Mary.

The manner in which martyred Ireland has clung to the faith planted by St. Patrick, as well as the thousands of her children who have generously preferred death in its most appalling form to apostacy, is ample testimony of her devotedness to the Queen of Martyrs. One of the first cities of Canada was named "Ville Marie" in honor of our blessed Lady; and she was chosen under the title of the Immaculate Conception as the patroness of the United States.

Even now-a-days, notwithstanding the violent storms to which the mystic bark of Peter, is exposed amidst the turbulent waves which so fearfully agitate society, its vigilant Pilot—the venerable Promulgator of the Immaculate Conception of our heavenly Queen—gazes with holy pride and agreeable complacency, on the zeal that manifests itself everywhere respecting the honor due to this "Masterpiece of Creation."

Among the numerous devotions to the Blessed Virgin, the "Month of Mary" holds the first rank.

It sprang up in Italy towards the close of the last century. Numerous pious souls, deeply afflicted at the sight of the disorders which accompany the renewal of the smiling season of spring, sought to find an antidote thereto. They turned their eyes towards the Virgin of virgins; and whilst the infatuated partisans of the world sought forbidden pleasures in their villas and arbors, embalmed with every perfume and flower of the month of May, those chaste and plaintive doves breathed forth before the altars of Mary most fervent prayers of reparation.

The Month of Mary, in the language of piety, signifies a month belonging entirely to this benign Mother; a month of gifts and favors; a month, every hour of which should be consecrated to this amiable Queen, to delight in her happiness, to meditate on her power and goodness, to implore her protection, and to practise her virtues.

O what a heavenly inspiration to consecrate the most beautiful month of all the year to this purest of Virgins; to this "noble daughter of Kings," writes a learned author, "who was more brilliant than the sun, milder than the silvery moon, purer than the fresh-blown lily, whiter than the mountain snow, more graceful than the rose, more precious than the ruby, more chaste than the Angels."

During this month, endeavor to imitate the virtues of this incomparable Virgin, endowed with all perfection. Her faith was a perpetual prodigy; her hope, immovable as the eternal mountains; her chastity, consumed her heart with a burning and unextinguishable flame. Her love for mankind, vast as humanity, extended from one eternity to another. Her chastity was more transparent than light. The Archangel Gabriel, seized with a holy respect, lowered his gaze at the sight of her celestial modesty. Her sweetness ravished like a charm; her patience disconcerted even martyrdom; her heroic obedience was more agreeable to the divine Majesty than incense from the altar of perfumes; her piety excelled the ardor of the Seraphim; her penitence made her life a perpetual holocaust.

Mary, she is the paradise of perfection; the radiant mirror of justice; the sun of purity; an ocean of graces; the dazzling throne of all virtues.

By the very act of gazing on this model of innocence, meekness, and piety, the passions become calm and silent; the imagination, the mind, and the heart become purified and transported. By invoking her holy name, the apostle feels his zeal increased; the martyr, his constancy; the pontiff, the ardor of his watchfulness; the priest, his devotedness; the anchorite, his love of austerity; the just, his desire of justice; the virgin, her love of purity.

"O you", exclaims St. Bernard, "who find yourselves tossed in the tempests of the world, turn not from the brightness of this Star, if you would not be overwhelmed by the storm. If the winds of temptation rise, if you fall among the rocks of tribulation, look up to this star,—call upon Mary. If you are tossed by the waves of pride, ambition, detraction, jealousy or envy—if anger, covetuousness, or lust, beat on the vessel of your soul, look up to this Star,—call upon Mary whilst you follow her, you can never go astray; whilst you implore her aid, you never sink in despair; when you think on her, you never wander; under her patronage, you never fail; under her protection, you need not fear; being your guide, she will conduct you safely to the participation of her glorious society, in the region of the blessed."

Practice.

That you may derive abundant spiritual fruit from the *Month of Mary*, you should attend to the following practices which are as important as they are easy: 1. unite your intention with those who strive to honor Mary by special worship during this month; 2. each morning offer to Jesus and Mary all your

prayers, and actions, as also the pains and troubles you may have to suffer during the day; 3. assist at the public exercises performed in the church, but if your occupations will not allow you to do so, at least, set aside a short time each day for the reading of some book on devotion to Mary, and to recite some prayers in her honor; 4. commence and finish the month by approaching the Sacraments; 5. apply yourself to overcome your predominant passion, and for this purpose, daily implore the assistance of the most Blessed Virgin (1).

SAINT JOSEPH.

This devotion comes down to us from the remotest ages of the Church, enriched with the tribute of every succeeding century. St. Chrysostom in the East and St. Ambrose in the West poured out their golden eloquence on the great prerogatives of St. Joseph; St. Bernard, the oracle of the Middle Ages, portrayed in glowing colors his pre-eminent virtues and exalted dignity; the pious and learned Gerson, would have every one adopt him for the first of his

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(1) To encourage the faithful to celebrate worthily the Month of Mary, Pope Pius VII., has granted; 1st, three hundred days indulgence each day of the month to all those who in public or private, honor the most Blessed Virgin either by prayer or performing other acts and works of piety; 2nd, a plenary indulgence once during the course of the month to all those who communicate and pray for the intention of our Holy Father the Pope. (Rescript of March 21, 1815, and Decree of the Sacred Congregation, June 22, 1815).

patrons, the most intimate of his friends, and the most potent of his protectors. St. Bernardine of Sienna loved to discourse upon the greatness and power of him, who held in his patriarchal hands the key which locked the gates of the Old Covenant and opened the portals of the New; the unerring voice of Pius IX., issuing from the halls of the Vatican and resounding throughout the world, has solemnly proclaimed the chaste Spouse of Mary, the protector of the Church and the guardian of the faithful. Thus our nineteenth century, already so privileged, now witnesses this admirable devotion in the full blaze of its meridian splendor.

Devotion to St. Joseph has always followed in the wake of the missionary. When the light of faith was kindled, when the Cross of the Redeemer was planted, then churches were built, and altars erected in his honor: thither came the wearied apostle to seek refreshment and courage, and thither too came the pious neophyte to demand renovated fervor and final perseverance. To-day the name of St. Joseph is blessed in the islands of the Pacific, invoked in the old towns of Europe, revered and venerated in the thriving cities and virginal forests of our own New World; the infant lisps it on the knees of his mother, and the sacred orator fills the house of the Lord with its greatness; the youth in the bloom of his years, pronounces it with love, and the man bending under the weight of age, breathes it as a sigh of yearning towards his heavenly country; his praises are sung alike in the episcopal cathedral and in the chapel of the humblest hamlet; confraternities established but few years since, now count beneath their gilded banners thousands of associates from every rank of society and from every quarter of the globe.

Whence this rapidity of propagation? Whence this ardor and spontaneity in young and old, rich and poor, commonplace minds and gifted intellects? The almost unparalleled dignity of St. Joseph, the

efficacy of his intercession, and the immense glory with which the Almighty has clothed him,—such are the elements that enkindled this devotion and fanned it into flame.

There is intimate connection between the devotion to the Blessed Virgin Mary, and that to St. Joseph. If Mary is the luminous star that ever pours its silvery rays on the boisterous sea of the world, St. Joseph is the compass that invariably points thereto. Great were the privileges of Mary, and great also were the prerogatives of Joseph. Mary was hailed *full of grace* by an Angel, Joseph was declared *just* by the Holy Ghost Himself; Mary is the Virgin without stain, Joseph is the purest of the children of men,—both are blooming lilies in whose midst the Son of God was pleased to dwell; Mary is the mother of Jesus, Joseph was His foster-father and guardian; Mary in body and soul winged her flight to the realms of bliss, there is reason to believe that Joseph enjoyed the same triumph on Ascension-day: Mary is our advocate with Jesus; Joseph, our special protector: Mary is the glory of Sion; Joseph, the patron and strength of Israel: all nations called Mary blessed, the Church invites the angelic choirs to unite with the assembly of the faithful in chanting the glory and praises of Joseph; St. Bernard tells us that never has Mary been invoked in vain, the seraphic Teresa assures us that Joseph never rejects the petitions of his clients.

Devotion to St. Joseph is like that Tower of David on which hung a thousand bucklers, a thousand means of defense; it is the shield that repels the shafts of heresy, parries the blows of impiety, and stems the tide of corruption. The history of the Church establishes the truth, that a nation never apostatizes from the true faith, as long as St. Joseph is worshipped in its temples, and honored by its firesides.

St. Joseph has a special claim to the homage and

veneration of young persons; he was the guardian of the Child Jesus, and ought, therefore, to be honored as the patron of youth. He sees the snares that are laid for young people, and the countless dangers that beset them on all sides; he knows that theirs is the age of violent temptations and rude conflicts, the time when Satan wages a fierce and unrelenting warfare, and like a tender father, he anxiously seeks to cover them with the ægis of his protection; when they are placed in the trying dilemma, either of shouldering the Cross and treading in the footsteps of their crucified Master, or of inebriating themselves with the illusions and fleeting pleasures of this world, he invigorates their faltering spirits and instills into their wavering hearts that resolute courage which enables them to shun the latter and gladly to embrace the former. He knows how unmercifully they are tossed upon the tumultuous sea of the world and how furiously they are assailed by the howling tempests of their rising passions, and, like the Savior, he awaits but their simple invocation to still the raving winds and calm the raging flood. He has explored all the regions of the ocean of life; he knows the laws that regulate its flow and ebb, is acquainted with every gale that ruffles its surface, and has mapped every quicksand, reef, and rock. Under his guidance, therefore, the Christian youth is secure; the winds may roar, the rains may beat, the deep may be convulsed to its very foundations, yet he need not be dismayed, for if devoted to St. Joseph, the infuriated elements will be appeased, and his frail bark will pursue its onward course until it casts anchor on the celestial shores of the heavenly country.

PRACTICE.—1. Piously celebrate the feast of St. Joseph, March 19; that of his Patronage, the third Sunday after Easter; and that of his Espousals, January 23. Prepare yourself for the celebration of these festivals by a Novena or a Triduum.—2. Always

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(Collecte de la fête de St Joseph 19 Mars)

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associate the name of Joseph with the holy names of Jesus and Mary.—3. As St. Joseph is the patron of a good death, frequently beseech him to obtain you the grace of dying well.—4. Pray fervently to him when about to decide upon your vocation in life.—5. Honor him by some particular devotion on every Wednesday, as well as during the month of March, which is consecrated to him.

PRAYERS TO ST. JOSEPH.

Ave Joseph.

Hail Joseph, Son of David, Man of Justice, full of grace: Jesus and Mary are ever with thee: thou art blessed among men, and blessed is Jesus, the fruit of the womb of thy chaste spouse, Mary.

St. Joseph, Man of God, foster-father of Jesus Christ, spouse of the Blessed Virgin Mary, pray for us, thy servants and children, now and at the hour of our death. *Amen.*

Ave, patrone.

Hail Joseph, our most holy Patron, foster-father of our Lord Jesus Christ, we beseech thee, through thy seven dolors and seven joys to remember us, and with thy most chaste spouse Mary, to aid us in our necessities, now and at the hour of our death. *Amen.*

Memorare of St. Joseph.

Remember, O most chaste spouse of the Virgin Mary, that never was it known that any one who implored thy help and sought thy intercession, was left unassisted. Full of confidence in thy power, I fly unto thee, and beg thy protection. Despise not, O foster-father of the Redeemer, my humble supplication, but in thy bounty hear and answer me (1).

To obtain a conversion.

O Glorious Patriarch, who didst merit to be called Just by the Holy Ghost, I urgently recommend to thee the soul of N . . . , which Jesus redeemed at the price of His precious Blood. Thou knowest how deplorable is the state, and unhappy the life of those who have banished this loving Savior from their hearts, and how greatly they are exposed to lose Him eternally. Permit not, I beseech thee, that a soul so dear to me, should continue any longer in its evil ways; preserve it from the danger that threatens it; touch the heart of this prodigal child, and conduct him back to the bosom of the fondest

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(1) Indulgence of 300 days, once a day, applicable to the souls in purgatory. (Pius IX., June 26, 1863).

of fathers. Abandon him not, I implore thee till thou hast opened to him the gates of the heavenly City, where he shall praise and bless thee throughout eternity for the happiness which he will owe to thy powerful intercession.

For a Good Death.

Blessed Joseph, who didst depart this life in the holy company of Jesus and Mary, succor me in that awful moment, when pressed by death, I shall arrive at the gates of eternity, and obtain for me the supreme consolation of dying in the arms of Jesus and Mary.

Now and forever, I remit my soul into your hands, O Jesus, Mary, and Joseph. *Amen.*

Consecration to St. Joseph.

O blessed Joseph, foster-father of my Savior, and chaste spouse of the Mother of God, this day I irrevocably adopt thee for my intercessor with the Almighty, as well as for my model, my protector, and my father in this valley of exile. O thou whom the Lord constituted guardian of His Family, I beseech thee to extend thy tender solicitude over all my interests. Kindle in my heart a vehement love for Jesus, and enable me

to serve Him with all thy devotedness and fidelity. Aid my inability to venerate Mary as my advocate, to honor her as my Queen, and to love her as my Mother. Be my never-failing guide in the way of virtue and piety, and grant that, after having faithfully followed thee in the path of justice, I may merit thy powerful protection at the hour of death.

Efficacious Prayer in honor of St. Joseph.

Glorious St. Joseph, father and protector of virgins, faithful guardian to whose care God confided Jesus, Innocence itself, and Mary, the Virgin of virgins, I entreat and conjure thee by this twofold Treasure which to thee was so infinitely precious, to grant that, pure of heart and undefiled of body, I may constantly serve Jesus and Mary in perfect chastity. *Amen* (1).

Litany of Saint Joseph.

God the Father, our Creator, *have mercy on us.*
God the Son, our Redeemer, *have mercy.*
God the Holy Ghost, our Sanctifier, *have.*
Holy Trinity, one God, *have mercy on us.*

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(1) Indulgence of 100 days once a day. (Pius IX., February 3, 1863.

Holy Mary, Mother of God, and Spouse of St. Joseph, *pray for us.*
Holy Joseph, Spouse of the Virgin Mary,
Foster-Father of Jesus,
Coadjutor of the great Council,
Man according to the Heart of God,
Faithful and prudent servant,
Guardian of the virginity of Mary,
Most pure in virginity,
Most profound in humility,
Most exalted in contemplation,
Most ardent in charity,
Who wast endowed with the choicest graces,
Who wast declared to be a just man by the testimony of the Holy Ghost,
Who wast taught from above the mystery of the Incarnate Word,
Who hadst the Lord of lords subject to thee on earth,
Who during so many years, didst regulate thy life on that of God Himself,
Who wast the happy witness of Jesus' hidden life and sacred words,
Who didst faithfully imitate the profound silence of Jesus and Mary,
Who wast a stranger to men, and known to God alone,
Who art exalted above the Patriarchs,
Who didst die in the arms of Jesus and Mary,
Who art rewarded in Heaven with a particular glory,

Pray for us.

Who art the consolatory father of the afflicted,
Who art the protector of repentant sinners,
Who art our guide amidst the perils of this life, and our assistance at the hour of death,
By Thy holy infancy, *hear us, O Jesus.*
By the spotless purity of Thy holy Mother, *purify us, O Jesus.*
By the fidelity of St. Joseph, *protect us, O Jesus.*
Lamb of God, who takest away the sins of the world, *spare us, O Lord.*
Lamb of God, who takest away the sins of the world, *graciously hear us, O Lord.*
Lamb of God, who takest away the sins of the world, *have mercy on us.*

V. Pray for us, O blessed Joseph.

R. That we may be made worthy of the promises of Christ.

Let us pray.

O God, whose ineffable providence did raise St. Joseph to be the foster-father of Thy only Son and the guardian of His blessed Mother, grant, we beseech Thee, that he may be our guardian and protector, and that, by his intercession, we may merit the grace of dying in Thy arms the death of the just. Through the same Christ our Lord. *Amen.*

EJACULATIONS.

JESUS, Mary, Joseph, I give you my heart and my soul.

Jesus, Mary, Joseph, assist me in my last agony.

Jesus, Mary, Joseph, let my soul send forth her last sigh in peace with you to aid me (1).

The following are also excellent prayers to St. Joseph: To, Joseph; Blessed wast thou; Holy Patron; To all who would holily live.—*For which see* Index.

CONFRATERNITY OF ST. JOSEPH.

This Confraternity, canonically established in the Church of St. Joseph's Hospice, Montreal, August 18, 1867, was affiliated to the Archconfraternity of Beauvais, by an Indult of March 7, 1867. It enjoys all the favors and privileges of that Sodality, and is empowered to inscribe members throughout all the Provinces of British North America. Its object is: 1st, to propagate the devotion to this glorious Patriarch; 2nd, to answer the most urgent wants of the Church, to solicit the conversion of the enemies of the true faith, to procure peace and union among Catholic Powers, and particularly the happiness and prosperity of the Country; 3rd, to call down the blessings of Heaven upon religious Congregations and Christian families; 4th, to obtain for each associate the grace of a happy death, protection in

(1) Indulgence of 100 days for each invocation. (Pius VII., April 28, 1807).

difficult undertakings, consolation in distress, and success of hopeless causes whether spiritual or temporal.

CONDITIONS.—He who demands membership in this Association, must be intent upon honoring St. Joseph with a special worship, and have his name inscribed on the register of the Confraternity.

Deceased relatives and persons whose conversion one desires, may be inscribed on condition of complying for them with the two practices as below.

PRACTICE.—Though the members do not contract any obligation of conscience, yet through piety and love they should: 1st, recite for the intentions of the Association, as well as for one another, once the *Memorare of St. Joseph, page* 318, and three times the invocation: *St. Joseph, protect us, protect the holy Church;* 2nd, offer up to this august Patron for the same ends, all the good works that they perform on Wednesday. The associates are counselled to wear with respect, a cord and a medal of St Joseph.

VIRTUES.—Following the example of this glorious Patriarch, they make special profession: 1st, to honor the Sacred Heart of Jesus; 2nd, to devote themselves earnestly to the service of God; 3rd, to struggle against the corrupt tendancies of the world and to contemn its deceptive allurements; 4th, to be humble, charitable, sober, chaste, patient, and sedulously applied to work.

MASSES FOR THE DECEASED.—Two Masses are annually said for the deceased Associates; one on the Wednesday of the first week of Lent, and the other, on that which follows All Souls day.

PLENARY INDULGENCES.—. On the day of admission.—2. On each of the principal feasts of Our Lord, viz.: Christmas, the Circumcision, the Epiphany, Easter Sunday, the Ascension, and Corpus Christi.—3. On each of the principal feasts of the most Blessed Virgin, viz.: the Purification, the Assumption, the

Nativity, the Immaculate Conception.—4. On each of the feasts of the Apostles, viz.: St Matthias, February 24; SS. Philip and James, May 1; SS Peter and Paul, June 29; St. James the Greater, July 25; St. Bartholomew, August 24; St. Matthew, September 21; SS. Simon and Jude, October 28; St. Andrew, November 30; St. Thomas, December 21; St. John the Evangelist, December 27.—5. On each of the feasts of St. Joseph, viz.: Espousals of the most Blessed Virgin and St. Joseph, January 23; the principal feast of St. Joseph, March 19; Patronage of St. Joseph, which falls on the third Sunday after Easter,—this is the principal feast of the Confraternity.—6. On two Wednesdays each month, at the choice of the Associate, and on every Wednesday in the month of March.—7. At the hour of death.

Partial Indulgences.—An indulgence of 7 years and 7 quarantines on all the secondary feasts of our Lord and of the most Blessed Virgin.

The Conditions for gaining the above-mentioned indulgences, are: to confess, communicate, and pray according to the intentions of the Sovereign Pontiff, in the Church of the Confraternity; or, when prevented, in the parish Church. Members of communities and inmates of boarding-schools, can fulfil these conditions in the chapel of their establishment.

At the hour of death, when unable to communicate, and when deprived of speech, one must invoke with the heart, the holy Name of Jesus.

An indulgence of 60 days: 1st, for every pious or charitable work, 2nd, for the recitation of five *Our Fathers* and five *Hail Marys* for the departed associates; 3rd, for assisting at the processions of the Blessed Sacrament; 4th, for accompanying the holy Viaticum to the sick, or, when prevented, for reciting at the sound of the bell, once *Our Father* and *Hail Mary*.

N. B.—All these indulgences, granted by Brief of April 16, 1861, and Rescript of June 19, 1862, are applicable to the souls in Purgatory.

By affiliation to the Archconfraternity of Beauvais, the Associates are in community of prayers with more than 330,000 confreres, and participate in all the masses, communions, prayers, penances, and good works of the Barnabites and Passionists.

Admittance into the Confraternity is entirely gratuitous. Those whose financial resources will permit, are invited to make a spontaneous donation towards defraying the general expenses of the Association.

Prayer to be said by the Reunited Associates.

GLORIOUS St. Joseph, faithful guardian of Jesus, and chaste spouse of Mary, I unite myself with my associates, to render thee my tribute of homage and veneration. I consecrate myself entirely to thy worship, and shall henceforth invoke thee as my well-beloved Patron.

Protect the Church of Christ in her struggles, preserve and consolidate our holy faith in this country, fire my soul with zeal for the glory of God, impart me strength to overcome my passions, and courage to contemn the false glory and deceptive pleasures of the world; obtain for me success in all my undertakings whether difficult or hopeless, be my guide during my earthly pilgrimage, and my shield at the hour of death.

O holy Patriarch, I am wholly unworthy

that thou shouldst grant my request; but art thou not the best of fathers? art thou not my last resource in misfortune? and have I not a firm support in the prayers of my associates? My confidence rests upon thy love and their fervor. United with them, I beg thy favor both for them and for myself. Deign, I beseech thee, most powerful St. Joseph, to hear my prayer; and grant, that after having faithfully honored thee on earth, I may be reunited with all thy children in Heaven. *Amen.*

THE CORD OF ST. JOSEPH.

This devotion originated at Antwerp (Belgium), in 1659, in consequence of the miraculous cure of an Augustinian nun, who for three years had been afflicted with a cruel malady. The medical art having owned its inability to effect her restoration, she had recourse to Heaven, and cinctured herself with a Cord, blessed in honor of St. Joseph. Shortly afterwards, as she was devoutly praying before a picture of this glorious Patriarch, to her great joy, she was completely relieved from all suffering and uneasiness,-the principle of the evil being totally eradicated. An act authenticating this miracle, was immediately drawn up, and unhesitatingly corroborated by the testimony of a protestant doctor.

The Cord of St. Joseph is worn not only as a remedy for bodily ills, but also as a powerful preservative against the impure spirit. A rescript of the Sacred Congregation, dated September 19, 1859, has approved the formula used in blessing it, and authorized its dissemination amongst the faithful. His Holiness

Pius IX. has munificently enriched the Association of the Cord of St. Joseph with precious indulgences.

Graces that may be obtained by those who wear the Cord of St. Joseph.

These precious graces are: 1st, His special protection; 2nd, purity of soul; 3rd, chastity of one's state; 4th, final perseverance; 5th, particular assistance at the hour of death.

The Cord of St. Joseph and manner in which it is to be worn.

The Cord is to be made of simple thread or of white cotton, and must terminate at one end with seven knots, symbolical of the seven joyful, sorrowful, and glorious mysteries of this august Patriarch.

It must be blessed by a priest empowered to that effect, and is to be worn as a girdle.

The prayer of the Cord, Glorious St. Joseph, &c, *see* page 320.

Special Indulgences granted to the Cord of St. Joseph.

Plenary.—1. On the day of reception.—2. At the hour of death for the associate who fulfils the Conditions mentioned page 325.—3. On the three principal festivals of St. Joseph: his Espousals, January 23; his Feast, March 19; and his Patronage, the third Sunday after Easter.

Partial.—1. Seven years and seven quarantines on the Sunday following the Ember days.—2. Sixty days: 1st, whenever an associate assists at mass or at the other offices celebrated in the church of the Confraternity; 2nd, for assisting at the processions

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N. B.—1. All these indulgences may be gained by fulfilling the conditions enumerated on page 325.—2. The indulgence of the Privileged Altar is attached to every mass said for the deceased associates, at whatever altar, or in whatever church it may be celebrated,—3. The formal imposition of the Cord, is not obligatory ; it may be blessed and then passed from hand to hand, or sent abroad already blessed. —4. When the first Cord is lost or worn out, another may be substituted without the same formality.—5. To gain the special indulgences granted to the Cord, the prayer of that holy livery must be said.—6. The expenses of the Cord are received as an offering.

THE GUARDIAN ANGEL.

The Monarch of the Universe, in His boundless love for man, has deigned to depute to each of us at our birth, an ambassador of His celestial Court. "Ever at our side," says Faber, "there is a golden life being lived ; a princely spirit is there, who sees God and enjoys the bewildering splendors of His face, even there where he is nearer than the limits of our outstretched arms." This benign Mentor we style our Guardian Angel.

The holy Scriptures present us with numerous striking examples of the protecting power of these tutelary spirits. Through their solicitude for the three children in the fiery furnace, they transform the devouring element into a refreshing zephyr.

The Archangel Raphael accompanies the young Tobias on his long and perilous journey, and brings him back in safety to his father. By the intervention of an Angel, the chains of St. Peter are burst asunder and he is delivered from the hands of the ruthless Herod. St. Cecilia's good Angel appeared to Valerian and changed his pagan heart into a most Christian one.

What can be more consoling to the poor children of Adam, in this vale of tears, than the divine doctrine that presents to us, in our Guardian Angel, a devoted and powerful protector ever ready to shield us from the assaults of our most deadly enemies. Though an unseen warfare is raging around our steps, this beautiful bright spirit lets not so much as the noise thereof vex our ears; he fights for us and asks no thanks, but hides his silent victories and continues to gaze on God.

A child is born to the world and a guardian from above is appointed to watch over its cradle and preserve it from danger. This vigilant defender keeps guard over its innocence, and cries loudly to Heaven for vengeance on the one who would dare to tear from his arms this tender lamb. Gradually the child passes through the different stages of youth and attains manhood; during this time the passions gain strength and commence their cruel tyranny. Happy shall he be if he remain faithful to the sage lessons of this charitable preceptor, and shut the door of his heart to the fatal illusions of the senses and to the transitory joys of a vain world; happy also shall he be at the dreadful hour of death, when his Guardian Angel will stand by his bed of affliction, waiting to accept his soul, on her departure from the body, in order to conduct her to a happy eternity.

PRACTICE.—1. Let your modesty and purity be such as never to offend your celestial guide.—2. If there be a Congregation of the Guardian Angels in your city or parish, merit by your good conduct to be ad-

mitted as one of its members.—3. Never allow a single day to pass by without piously invoking the assistance of your holy Angel.—4. Consult him in all your undertakings, and lend an attentive ear to his inspirations.—5. Beware, never to scandalize any of your companions, through respect for the Guardian Angel who watches over him.

Prayer to the Guardian Angel.

ANGEL of God, who art my guardian, enlighten, guard, direct, and govern me, who have been committed to thee by the supernal Clemency. *Amen* (1).

SAINT PATRICK,

Apostle of Ireland.

This glorious Saint, from his tender years, made it his supreme delight to chant devoutly unto the Lord the inspired melodies of the Royal Prophet, and to pour forth from his most pure heart the odor of many prayers.

While almost all the nations of Northern Europe were plunged in the darkness of paganism, Patrick, with no other breastplate than his innocence, no other armor than humility and prayer, goes forth on his

(1) Indulgence of 100 days, each time. (Pius VI., October 2, 1795).

divine mission, crosses the stormy seas, and lands on that virginal island which had ever been inaccessible to the flight of the Roman eagle,—that island which still retained traces of his long captivity, and the atmosphere of whose verdant hills, was yet embalmed with the fragrance of his ejaculations of love and resignation. There he plants the standard of our redemption; there he raises the torch of divine light, and announces to the astonished but docile Hibernians, the glad tidings of salvation.

The sanctity of his life, the eloquence of his example, and the ardor of his zeal, gain him so irresistible an ascendancy over the inhabitants that he encounters almost no opposition; the altars of idolatry crumble at his approach, and temples to the true God spring up from their ruins; the glens re-echo no more the sounds of the druid priest and bard; but in the valley and on the mountain side, the incense of the heart's warmest devotion rises in praise and adoration to Him who liveth and reigneth. After half a century of the most indefatigable labors, he bade adieu to his converted isle, and, on being introduced into the abode of the blessed, he presented her to the Eternal as one of the brightest gems that ever sparkled in the crown of triumphant Christianity.

For almost three centuries after the death of our holy Apostle, the Church of Ireland towered on the western borders of Europe as a pillar of celestial fire diffusing its heat on every side, and flinging its light back to the very gates of Rome,—the portals of the sanctuary from which the spark had been originally borrowed.

Other nations have dug the martyr's grave for their first missionaries, but Ireland never raised her hands against the Lord's anointed; and until the sword of persecution fell upon her own neck in the sixteenth century, hers was a virgin soil, that had never been moistened by so much as one drop of martyr's blood.

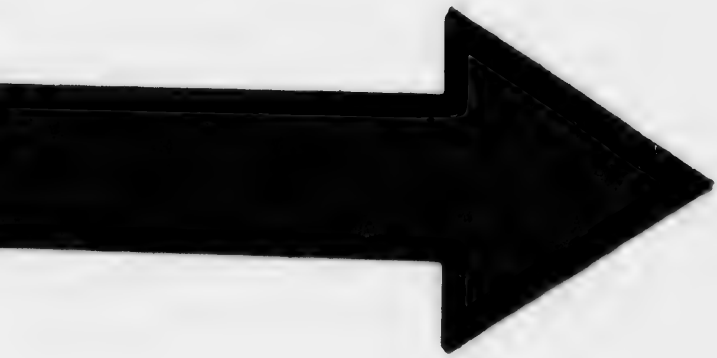
And even then, although subjected to the most sanguinary persecution that has ever crimsoned the page of History, she remained as firm in the faith of her glorious Apostle, as the giant pyramids amongst the furious winds and storms of the desert. It may here be remarked with a just pride, that, of the numberless heresies which have appeared at different times, not so much as one can claim an Irishman as its author, or faithful and constant Ireland, as its birth-place.

Hail, holy Church of Ireland, Virgin of the North, adorned with the lily and the rose, the symbols of the integrity of thy faith, and the constancy of thy fortitude. Thou art the living monument of the blessed St. Patrick; there hast thou stood, and there wilt thou stand, unchanged and indestructible, amidst the memorials that time and tyranny have scattered around thy basis.

PRACTICE.—1. Strive to imitate the innocence and extraordinary piety of which St. Patrick was a most beautiful model even during the flower of his youth.—2. Request him to obtain for you and all Christians an increase of the holy faith which he planted in the land of our forefathers.—3. Celebrate with the greatest piety possible his feast which falls, as you know, on the 17th of March. Prepare for this celebration by a Novena which should be commenced on the 8th.

NOVENA TO ST. PATRICK.

O BLESSED Apostle of Ireland! glorious St. Patrick! who didst become the father and benefactor of that land long before my birth; receive my prayers, and accept the sentiments of gratitude and veneration with which my heart is filled towards thee. Thou wert the channel of the greatest graces: deign, then,



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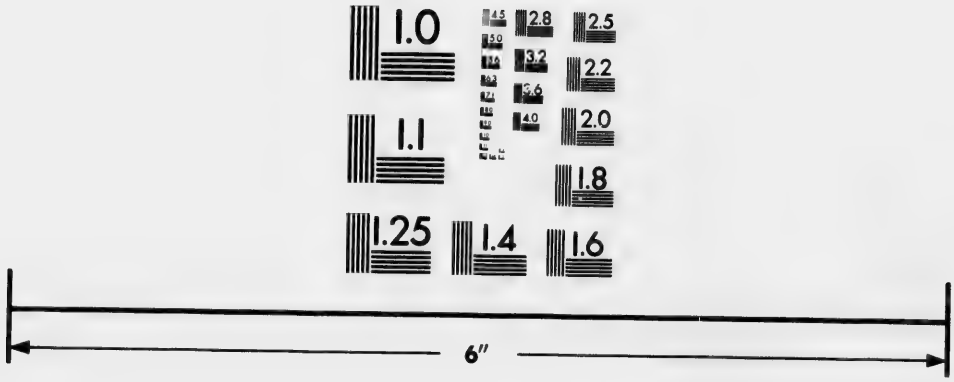

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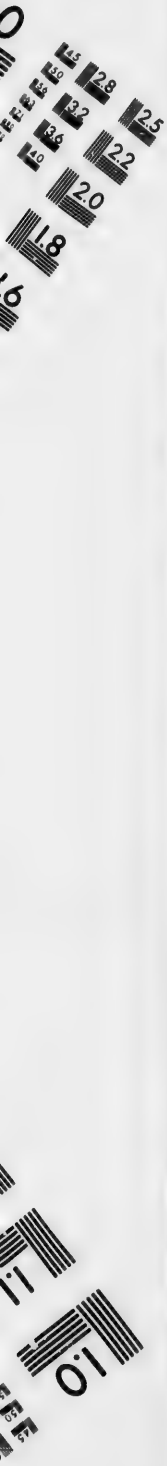
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to become also the channel of my grateful thanksgiving to God for having granted, through thee, that precious gift of faith, which is dearer to us than life. O most blessed father and patron of that country! do not, I beseech thee, despise my weakness. Remember that the cries of little children were the mysterious invitation that thou didst receive to go thither. Listen then to my most humble supplications; I unite them to the praises and blessings which will ever follow thy name and thy memory throughout the Irish Church; I unite them to the prayers of the multitude of our ancestors, who now enjoy eternal bliss, and owe their salvation, under God, to thy zeal and charity. They will eternally share thy glory, because they listened to thy word, and followed thy example. Ah! since I am descended from saints, may I blush to differ from them; may I begin from this moment to love God with all my heart, and serve Him with all my strength. For this end I most humbly beg thy blessing, O great St. Patrick! and thy particular intercession, for obtaining whatever grace thou seest to be most necessary for me, and also the particular intentions of this Novena. (*Name them.*)

O charitable shepherd of the Irish flock! who wouldst have laid down a thousand lives to save one soul, take my soul, and the souls of all Christians, under thy special care, and preserve us from the dreadful misfortune of

sin. Thy zealous preaching provided even the blessing of religious instructions which we now enjoy; obtain that none of us may receive them in vain. Thou didst teach that people how to connect the pursuit of virtue with that of science; deign also to take my studies under thy protection, and to obtain for me the grace to sanctify them by a pure motive of pleasing God and my superiors. I most humbly recommend to thee this country with that which was so dear to thee while on earth. Protect them still; and above all, obtain for their pastors, particularly those who instruct us, the grace to walk in thy footsteps, that they may share in thy eternal bliss.

Litany of St. Patrick.

Lord, have mercy on us.
Christ, have mercy on us.
Lord, have mercy on us.
Christ, hear us.
Christ, graciously hear us.
God the Father of Heaven, *have mercy on us.*
God the Son, Redeemer of the world, *have mercy on us.*
God the Holy Ghost, *have mercy on us.*
Holy Trinity, one God, *have mercy on us.*
Holy Mary, Mother of God, *pray for us.*
St. Patrick, apostle of Ireland, *pray for us.*
St. Patrick, vessel of election, *pray for us.*
St. Patrick, model of bishops, *pray for us.*
St. Patrick, enemy of infidelity, *pray for us.*

St. Patrick, profoundly humble,
St. Patrick, consumed with zeal,
St. Patrick, example of charity,
St. Patrick, glory of Ireland,
St. Patrick, instructor of little ones,
St. Patrick, our powerful protector,
St. Patrick, our compassionate advocate,
Pray for us.
Lamb of God, who takest away the sins of the world, *spare us, O Lord.*
Lamb of God, who takest away the sins of the world, *graciously hear us, O Lord.*
Lamb of God, who takest away the sins of the world, *have mercy on us, O Lord.*
Christ, hear us.
Christ, graciously hear us.

V. Pray for us, O glorious St. Patrick.

R. That we may be made worthy of the promises of Christ.

Let us pray.

O GOD, who didst send Thy blessed servant St. Patrick to instruct and save Thy people, and didst infuse into his heart so great a share of Thine own tenderness, charity, and zeal, listen, we beseech Thee, to the prayers of this glorious patron and father in Heaven, and grant us, through his intercession, the intention of this Novena, and the grace rather to die than to offend Thee.

THE MASS OF ST. PATRICK.

INTROIT. *Eccles.* XIV.—The Lord settled with him a covenant of peace, and made him a chief that he might have the honor of priesthood for ever. *Ps.* O Lord, remember David, and all his meekness. *V.* Glory be to the Father, &c.

COLLECT.—O God, who wast pleased to send blessed Patrick, Thy Bishop and Confessor, to preach Thy glory to the Gentiles; grant, that by his intercession we may, through Thy grace, be enabled to keep Thy commandments. Through Christ our Lord.

LESSON. *Eccles.* XLIV. *and* XLV.—Behold a great priest, who in his time pleased God, and was found just: and in the time of wrath became an atonement. There were none found like him in observing the law of the Most High. Therefore, by an oath did the Lord make him great amongst his people. He gave him the blessing of all nations, and established His covenant on his head. He acknowledged him in His blessings: He stored up His mercy for him: and he found favor in the eyes of the Lord. He exalted him in the sight of kings: and gave him a crown of glory. He made with him an eternal covenant: and bestowed on him a great priesthood: and rendered him blessed in glory. To perform the priestly office, to sing praises to the name of God, and to offer Him precious incense for an odor of sweetness.

GRADUAL. *Eccles.* XLIV.—Behold a great prelate who, in his days, pleased God. *V.* There was none found like him in keeping the law of the Most High.

TRACT. *Ps.* CXI.—Blessed is the man that feareth the Lord: he shall delight exceedingly in His commandments. *V.* His seed shall be mighty upon earth: the generation of the righteous shall be blessed. *V.* Glory and wealth shall be in his house: and his justice remaineth for ever and ever.

GOSPEL. *Matt.* XXV., 14,23.—*At that time:* Jesus spoke this parable to His disciples: A man going into a far country, called his servants, and delivered his goods to them. And to one he gave five talents and to another two, and to another one, to every one according to his respective ability: and immediately he went on his journey. And he that had received the five talents, went and traded with the same, and gained other five. And in like manner he that had received the two, gained other two. But he that had received the one, going his way digged into the earth, and hid the money of his lord. But after a long time the lord of those servants came, and held a reckoning with them. And he that had received the five talents, coming brought other five talents, saying: Lord, thou didst deliver to me five talents, behold I have gained other five over and above. His lord said to him: Well done, good and faithful

servant, because thou hast been faithful over a few things, I will place thee over many things; enter thou into the joy of thy lord. And he also that had received the two talents came and said: Lord, thou didst deliver to me two talents: behold I have gained other two. His lord said to him: Well done, good and faithful servant, because thou hast been faithful over a few things, I will place thee over many things: enter into the joy of thy lord.

OFFERTORY. *Ps.* 88.—I have found David, Thy servant: with My holy oil I have anointed him: for My hand shall help him, and My arm shall strengthen him.

SECRET.—May Thy saints O Lord, we beseech Thee, cause joy to all Thy people: that while we celebrate their merits, we may experience their patronage. Thro'.

COMMUNION. *Luke* XII.—This is the faithful and wise steward, whom the Lord set over His household, to give them their measure of wheat in due season.

POSTCOMMUNION.-Grant, we beseech Thee, O Almighty God, that while we return Thee thanks for what we have partaken of, we may, by the intercession of blessed Patrick, Thy Confessor and Bishop, receive still greater favors. Thro'.

YOUR PATRON SAINT.

The Church, on the day of your Baptism, gave you

a saint for your patron, that you might have a special advocate before God, and a model of the life you should lead on earth. This blessed inhabitant of Heaven is your devoted friend and powerful protector; honor him, therefore, by a sincere and constant devotion.

PRACTICE.—1. Frequently return thanks to God for the graces He has bestowed on your holy patron. —2. Every morning beseech him to shield you from sin during the day, and to obtain for you the graces which he merited to receive.—3. Study his life, meditate on his virtues, and endeavor particularly to practise them,—4. Celebrate with as much piety as possible his feast, and approach the holy Table, if your confessor judge proper.

PRAYER TO YOUR HOLY PATRON.

O GLORIOUS saint whom God, in His boundless generosity, has given me as my protector, cast an eye of goodness and compassion on thy client; intercede for me before the throne of the Most High, and obtain for me the grace ever to remain worthy of the inestimable blessing I received in the regenerating waters of Baptism. Teach me to love and serve God as thou didst when on earth; protect me from my enemies while I remain in this land of exile, and, above all, assist me at the dreaded hour of death, so that, having fought the good fight, I may have the happi- of singing eternally with thee the praises of the adorable Trinity.

ST. ALOYSIUS GONZAGA.

God has given you for the pattern of your youthful years and for intercessor in Heaven, the young and amiable St Aloysius. His career, though brief, and for the most part spent in the midst of the world, was, nevertheless, a prodigy of grace, simplicity, and innocence. Though culled in the morning of life, he diffused the sweet perfume of his angelic virtues throughout the whole Christian world. The Sovereign Pontiffs, in proclaiming him the patron and protector of youth, have made the most brilliant panegyric of his extraordinary sanctity, and proposed for imitation, the most touching and accomplished of models.

PRACTICE.—1. Endeavor to imitate the sublime virtues of this great saint: his angelic purity, his virginal modesty, his vehement love for the most Blessed Sacrament, and his tender devotion towards the Queen of Angels.—2. Following his example, fly the very shadow of evil.—3. When the voluptuous maxims of the world, the deceptive enticements of pleasures, and the sensual allurements of the passions, will strive to hurry you into the abyss of prevarication, exclaim with St. Aloysius: "*What is all that compared with eternity? God calls me, the Blessed Virgin invites me; neither the charms of the world nor the powers of hell, will prevent me from following them.*" —4. Frequently invoke this admirable saint, and fervently say the beautiful prayer: O holy Aloysius, &c.

PRAYER TO ST. ALOYSIUS GONZAGA.

O HOLY Aloysius, adorned with angelic graces, I, thy most unworthy but devoted servant, recommend to thee especially the chastity of my soul and body. I beseech thee,

by thy angelic purity, to commend me to the immaculate Lamb, Christ Jesus, and to His most holy Mother, the Virgin of virgins, and to preserve me from every grievous sin. Permit me not to defile myself with any stain of impurity; and when thou shalt see me in temptation, or in danger of sinning, drive far from my heart all unclean thoughts and affections, and, awakening in me the remembrance of eternity and of Jesus crucified, engrave deeply in my heart a holy fear of God, and inflame me with divine love; so that, by imitating thee on earth, I may merit to be associated with thee in the enjoyment of God in Heaven. *Amen. Our Father, Hail Mary.* (1).

SAINT STANISLAS KOSTKA.

Unite in the same devotion St. Aloysius Gonzaga and St. Stanislas Kostka. Both these youthful saints, so amiable and so admirable, were marvels of grace and innocence. Make it your delight to read their lives, and earnestly endeavor to emulate their heroic virtues. Frequently invoke them, and place your purity under their special protection.

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(1) Indulgence of 100 days, once a day, for the recitation of this prayer, together with the *Our Father* and *Hail Mary*. (Pius VII., March 6, 1802.)

Prayer to St. Stanislas Kostka,

To beg purity.

MY most pure protector, Stanislas, angel of purity, I rejoice with thee for that marvelous gift of virginal purity which graced thy spotless heart; I humbly pray thee, obtain for me strength against all impure temptations, and inspire me with constant watchfulness to guard my purity,—that virtue most glorious in itself, and most acceptable to God. *Our Father, Hail Mary, Glory, &c.*

THE SOULS IN PURGATORY.

The souls in purgatory, by the eternal decrees of the Almighty, are already enrolled in the number of the Saints, and are one day destined to occupy a throne in the mansions of Heaven; but because they are not pure and spotless, because they have yet some punishment to undergo for faults committed in this world, they suffer excruciating torments in this place of expiation.

From the depths of the flaming abyss in which they are engulphed, they send up to us their wailings and plaintive supplications: "Take pity on me, at least you my friends, take pity on me." They solicit us by their tears, and by that Christian compassion which ought to glow within our breast. Oh! let us

not be deaf to their prayers and invocations. The glory of God, the golden rule of brotherly love, and our own dearest interests, combine in urging us to implore our heavenly Father for their speedy deliverance. Perhaps it is the voice of our parents or relatives, that dolefully calls upon us to break asunder the red-hot chains that keep them captive. When during their mortal pilgrimage, their heart ached with the pang of affliction, we essayed every means to solace them; when confined to a bed of sickness, we hastened to their side and ministered to all their wants; when their last hour came, we were still at their pillow, to comfort and encourage them in that supreme moment;—and now that they have closed their eyes to the light of this world, now that they are encompassed on all sides by the avenging fires of purgatory, we would forget them!...Is it just? Who knows if they are not suffering, because they loved us too tenderly, and too often condescended to our caprices?

Remember that a just God will one day mete out to you as you have meted to others; He will permit that you should be abandoned and forgotten if, during your life, you have neglected to succor the suffering souls in purgatory. Moreover, when they ascend into the presence of the Eternal, they will liberally repay the meritorious works, offered for their relief. Ah! how great a comfort will it not be to us, when all those souls whom we have contributed to liberate from their fiery prison, shall appear in our defence at the bar of divine justice! How many friends shall we thus engage to help us, when we ourselves shall descend into this place of torment!

PRACTICE.—1. From time to time, say the *De profundis*, or some other prayers for the faithful departed.—2. Offer for their deliverance some of your good works, your mortifications, and bodily sufferings.—3. Either hear Mass, or have that holy Sacrifice offered up for them; frequently communicate for the

same end.—4. Be very generous in the application of indulgences to them.—5. Pray for these suffering souls, particularly on Monday, as that day is devoted to them.—6. During November, which is the month of the souls in purgatory, frequently and fervently offer up prayers for their relief.

PRAYERS FOR THE DEAD.

DE PROFUNDIS, *page* 23.

O GOD, the author of mercy and lover of the salvation of mankind, we address Thy clemency in behalf of our brethren, relations and benefactors, who are departed this life, that by the intercession of blessed Mary, ever Virgin, and of all Thy Saints, Thou wouldst receive them into the enjoyment of eternal happiness. Through Christ our Lord. *Amen.*

V. Eternal rest give unto them, O Lord.

R. And let perpetual light shine upon them.

INVOCATION TO THE HOLY TRINITY FOR THE SOULS IN PURGATORY.

O GOD of all goodness, Father of mercies, who, at the prayers and fastings of Thy faithful people, didst vouchsafe to send Thy Angels to break asunder the fetters of Thy holy Apostle Peter, and to open the doors of his prison; hear, even also on this day, the prayers and supplications of Thy Church, and send Thy Angel to the souls for whom we pray, that, the doors of their prison being opened wide,

they may be happily received into the bosom of Thy mercy. Our Father, Hail Mary, Glory be to the Father.

O SON of God, Savior of souls, who didst refresh the three children in the fiery furnace, pour down upon the souls, that cry to Thee from the flames, Thy heavenly dew. Thy precious Blood alone can quench the flames of purgatory; oh, let it now flow down upon these suffering souls, and do Thou, O Lord, have mercy upon them. Our Father, Hail Mary, Glory be to the Father.

O SPIRIT of love, have compassion on the cruel torments which these souls endure, that are filled with the purest charity, and, aspiring without ceasing towards their God, cry, aloud in their distress, "I thirst: I thirst after my God! and yet cannot attain unto the object of their love, nor receive the least drop of that torrent of pure delights. O Holy Spirit, grant that, having felt the fiercest pangs of love, they may taste its heavenly delights in a blessed eternity. *Amen.* Our Father, Hail Mary, Glory be to the Father.

ASSOCIATION OF THE HOLY CHILDHOOD.

Object.—This Institution, founded in 1843 by Monsignor de Forbin-Janson, bishop of Nancy (France),

is to rescue from an untimely death the children of Chinese parents, a multitude of whom are, by an unnatural and superstitious custom, annually doomed to destruction, either by being drowned in the sea and in rivers, or by being exposed to be devoured by dogs and swine; but above all, to open Heaven by Baptism to the greatest possible number of these unfortunate creatures, and so to prepare the way for the conversion of the idolatrous nations, by giving to the children thus rescued from death a Christian education, in order that they may themselves become instruments of salvation, as teachers in schools, catechists, and also as priests and missioners.

Means.—Assemble all the Christian children around the Infant Jesus, to make of them, after His example, the saviors of the most forlorn children in the world. Ask of them, 1*st*, the daily recitation of a *Hail Mary*, with the prayer, "Virgin Mary and St. Joseph, pray for us and for the poor little infidel children;" 2*dly*, the contribution of one cent a month or twelve cents a year.

Spiritual advantages—I. Each month two Masses in one of the twelve principal sanctuaries dedicated to Mary or to the Infancy of our Lord; these are celebrated for the intention of the Associates, especially of those who have not yet made their first Communion, and of Christian mothers to obtain for them that all their children may live to receive the grace of Baptism.

II. Two Masses yearly for the Associates, living or dead.

III. *Indulgences.*—1*st*, a plenary indulgence, in favor of the Associates living, may be gained from Christmas to the Presentation of our Lord in the Temple; 2*dly*, a plenary indulgence, applicable to the deceased may be gained from the second Sunday after Easter to the end of the month of May; 3*dly*, a plenary indulgence on the feasts of the Patrons of the work, viz.: The Presentation of the Blessed Vir-

gin, the feast of the holy Angels, of St. Joseph, of St. Francis Xavier, and of St. Vincent de Paul; *Athly*, a partial indulgence of one year for the members of the Councils and Committees of the work, already instituted or to be hereafter instituted, in any place whatsoever, on the occasion of each meeting of the Council or Committee at which they will assist.

PRAYER TO THE INFANT JESUS.

O JESUS, who hast vouchsafed to be rescued from the massacre of the Innocents by the care of Joseph and Mary, and to compensate these tender martyrs for the loss of temporal life by the gift of life eternal; Jesus, friend of children, receive in Thy goodness, bless and sanctify the children who devote and consecrate themselves to the holy Childhood, in order to become, after Thy example and under the protection of Mary and Joseph, the saviors of poor little infidel children. *Amen.*

ASSOCIATION FOR THE PROPAGATION OF THE FAITH.

This Association was established in Lyons (France) in 1822, for the purpose of assisting by prayer and alms, the Missioners who are engaged in preaching the Gospel. The members say one *Our Father* and one *Hail Mary* every day; and it is sufficient, to offer for this intention the Our Father and Hail Mary of the morning or night prayers, adding each time the invocation, *Saint Francis Xavier, pray for us.*

The subscription is one cent a week, or 52 cents a year. One Subscriber in ten, acts as Collector, and pays in the amount to another member of the Association, who has ten such collections, or one hundred subscriptions to receive. Donations are likewise thankfully received from the Subscribers, and others not members of the Society.

Two separate Councils, one established at Lyons and the other at Paris, distribute the alms among the different Missions. A report in full of the sums received, and of their distribution, is inserted every year in the *Annals of the Propagation of the Faith.* This publication, which is a continuation of the *Lettres Edifiantes*, and is sent free of charge to the Members for their perusal, gives six times a year the news received from the Missions. One copy is supplied to every circle of ten Subscribers paying 26 francs ($5.20.)

The Sovereign Pontiffs, Pius VII., Leo XII., Pius VIII., Gregory XVI., and Pius IX., have approved and enriched it with many Indulgences.

PLENARY.—1. On the 3rd of May—Feast of the Invention of the Holy Cross—the day on which the Association was established. 2. On the 3rd of December—Feast of St. Francis Xavier, the patron of the Association. 3. On the 25th of March—Feast of the Annunciation. 4. On the 15th August—Feast of the Assumption ; or on any day within the octave of those festivals. 5. Every month, on any two days chosen by the Associates. 6. Once a year, on the day of the *general* commemoration of the deceased members of the Association. 7. Once a year, on the day of the *special* commemoration of the deceased members of the Council, Division, Association of one hundred or circle of ten to which a member belongs. 8. At the hour of death, provided he invokes, at least in his heart, the sacred name of Jesus. 9. Favor of the privileged Altar for every Mass said in the name of an Associate for a deceased member.

(Children who have not made their first Communion can gain the above-mentioned indulgences by performing, instead of receiving holy Communion, some pious work appointed by their Confessor.)

PARTIAL.—1. 300 days *every time* an Associate assists at the *Triduo* on the 3rd of May and the 3rd of December. 2. 100 days *every time* an Associate recites *Our Father* and *Hail Mary*, together with the invocation to St. Francis Xavier. 3. 100 days *every time* an Associate performs in behalf of the Society any work of devotion or charity;

All these indulgences, both plenary and partial, are applicable to the souls in Purgatory.

OCCASIONAL PRAYERS.

FOR THE CHURCH.

MERCIFULLY hear, we beseech Thee, O Lord, the prayers of Thy Church, that all oppositions and errors being removed, she may serve Thee with a secure and undisturbed devotion. Through Jesus Christ our Lord. *Amen.*

FOR THE POPE.

O GOD, the Pastor and Governor of all the faithful, look down in Thy mercy on Thy servant N.., whom Thou hast appointed pastor

over Thy Church: and grant, we beseech Thee, that, both by word and example, he may edify all those that are under his charge, and, with the flock intrusted to him, arrive, at length, at eternal happiness. Thro'.

For the diocesan Bishop.

ALMIGHTY and everlasting God, who alone dost great marvels, send down upon Thy servant N..., our Bishop, the spirit of Thy saving grace; and, that he may truly please Thee, pour upon him continually the dew of Thy blessing. Thro'.

For one's Confessor.

IN asking of Thee, O my God, the graces of which I am in need, can I, without ingratitude, forget before Thee, him whom Thou hast chosen from among Thy Ministers, to reconcile me to Thee by the sacrament of Penance, justly called the second plank after shipwreck? Deign, I beseech Thee, O my God, to adorn his soul with the virtues befitting the functions of the awful ministry with which Thou hast invested him. Guide him Thyself, O Lord, in all his actions, that after having been here below a prudent and faithful dispenser of Thy mysteries, he may hereafter receive from Thy bountiful hands, the bright crown Thou hast promised in a

blessed eternity to the Priests who shall have consecrated their lives to bring back their fellow-creatures from the ways of error, and to conduct them in the paths of justice and peace. *Amen.*

For the Ruling Power.

O GOD of might, wisdom, and justice! through whom authority is rightly administered, laws are enacted, and judgment decreed, assist, we beseech Thee, with Thy holy spirit of counsel and fortitude, our N.... that his administration may be conducted in righteousness, and be eminently useful to Thy people, over whom he presides; by encouraging due respect for virtue and religion; by a faithful execution of the laws in justice and mercy; and by restraining vice and immorality. Thro'.

For a Family.

PRESERVE, O Lord, we beseech Thee, this family from all misfortunes, through the intercession of blessed Mary, ever a Virgin; and, as in all humility they prostrate themselves before Thee, do Thou mercifully defend them from all the snares of their enemies. Thro'.

For our Father and Mother.

O ALMIGHTY God, who hast given unto me my father and mother, and made them to be an image of Thy authority, love, and tender watchfulness, and hast commanded me to love, and honor, and obey them in all things; give me grace cheerfully and with my whole heart to keep this Thy law. Help me to love them fervently, to honor them truly, to yield a ready obedience to all their wishes, to study their happiness in every thing, and to bear with patience and humility all their rebukes. Deliver me, O God, from pride, rebellion, and wilfulness, from passion and stubborness, from sloth and carelessness. Make me diligent in all my duties and studies, and patient in all my trials; that so living, I may deserve to be Thy child, who art our Father in Heaven. Thro'.

For our relations, friends, and benefactors.

O GOD, who, by the grace of the Holy Spirit, hast poured into the hearts of Thy faithful the gifts of charity; grant my relations, friends, and benefactors, for whom I implore Thy mercy, health both of body and soul; that they may love Thee with all their strength, and cheerfully perform those things which are pleasing unto Thee. Thro'.

For one's teachers.

O MERCIFUL Jesus, would it not be the height of ingratitude to forget before Thee those, whom Thou hast chosen to prepare me for the stormy voyage of life. The fervor of my prayer should be proportionate to their devotedness. Deign, I beseech Thee, O good Jesus, to adorn their soul with the virtues befitting their station, direct and protect them always and in all places until Thou receivest them into the mansions of eternal bliss. *Amen.*

For the Sick.

O ALMIGHTY and everlasting God, the eternal Salvation of them that believe in Thee; hear us in behalf of Thy servants, who are sick, for whom we humbly crave the help of Thy mercy, that their health, being restored to them, they may render thanks to Thee in Thy Church. Thro'.

For Success in studies.

O INCOMPREHENSIBLE Creator, the true Fountain of light, and only Author of all knowledge; vouchsafe, I beseech Thee, to enlighten my understanding, and to remove from me all darkness of sin and ignorance. Give me a diligent and obedient spirit, quick-

ness of apprehension, capacity of retaining, and the powerful assistance of Thy holy grace; that what I hear or learn, I may apply to Thy honor and the eternal salvation of my soul. Thro'.

To obtain courage and fortitude in afflictions.

O JESUS, strength and support of those who are weak and depressed, I come to seek consolation from Thee, my most tender and most faithful friend. Thou seest how dejected my heart is, from what hath befallen me. Oh! grant me strength, I beseech Thee, that I may be able to bear my affliction with fortitude, and receive it in Thy spirit. I adore Thy divine justice, which has overtaken me; I receive with respect and submission all its chastisements; I return thanks for them, as for so many signal favors and testimonies of the love of God. I accept them in the spirit of homage, and with the view of honoring Thy labors and sufferings. I offer them through Thy hand, and in union with Thy sufferings, to my heavenly Father in satisfactions for my sins, sincerely acknowledging that I have deserved much greater. I praise His goodness for having treated me with so much lenity, and readily submit to whatever other chastisements He may please to inflict on me hereafter. I only beg of Him strength to bear them in

the manner I ought, and the undeserved favor of not being punished during eternity. *Amen.*

To solicit the grace of overcoming our evil inclinations.

As our life here below is a perpetual recurrence of conflicts and combats, we ought never to divest ourselves of our arms, but, like the wary and courageous warrior, be ever on the alert, to attack the most dangerous and inveterate of our enemies,—our evil propensities. Far from pandering to their cravings, and hearkening to their clamors, we must vigorously resist their importunate insinuations, and strenuously endeavor to overcome their inordinate movements. If we deliberately fall into their snares, if we yield to their suggestions, they will rivet upon us their odious and tyrannical yoke, and for all alleviation, for all recompense, render us unhappy both in time and in eternity. St. Ignatius, that accomplished master of the spiritual life, gives the following means to weaken and to eradicate our vicious inclinations: 1st, in the morning, promise Almighty God that you will strenuously endeavor to overcome the evil habit to which you are most subject,—foresee whatever may be an occasion of relapsing, and earnestly beg grace not to succumb; 2nd, carefully watch over all your actions, and when danger approaches, fortify yourself by prayer; 3rd, when you have the misfortune to yield, be not discouraged, but repent immediately, and by way of reparation, impose some penance upon yourself; 4th, examine yourself at noon, and particularly in the evening to see wherein you have failed, —beg pardon of God, and renew your resolutions to persevere in this necessary warfare, being convinced that God will be pleased with the good will and generous efforts you manifest to please Him.

THOU knowest, O my God, how it grieves and afflicts me to see that I so frequently relapse into my bad habits, and that notwithstanding my repeated resolutions, I find myself in the hour of trial so weak and unfaithful. Ah! if my heart clung to Thee as it ought, I would find in Thy love, courage to overcome my passions, and strength to resist my inordinate inclinations. Kindle, therefore, I beseech Thee, this holy flame in my breast, that, animated by its ardor, I may successfully war against my evil propensities, and never relent until I have brought them to subjection. O bountiful God, may my good will move Thee to compassionate my weakness, and to hear my humble prayer. Through the merits of Jesus Christ our Lord. *Amen.*

To obtain Final Perseverance.

ETERNAL Father, I humbly adore Thee, and thank Thee for having created and redeemed me through Jesus Christ. I thank Thee most sincerely for having made me a Christian, by giving me the true faith, and by adopting me as Thy child in the Sacrament of Baptism. I thank Thee for having, after the numberless sins I have committed, waited for my repentance, and for having pardoned, as I humbly hope, all my offences, for which I am now sincerely sorry, because they displeased Thee, who art infinite Goodness. I

thank Thee for having preserved me so frequently from relapsing into my former sins, which I certainly would have done, had it not been for Thy divine protection. But my enemies still continue to persecute me; and until the moment of my death, they will unceasingly endeavor to make me their slave. If Thou dost not constantly guard and succor me with Thy aid, I, a miserable creature, shall return to sin, and certainly lose Thy grace. I beseech Thee, then, for the love of Jesus Christ, to grant me holy perseverance unto death.

Jesus Thy Son has promised, that Thou wilt grant whatsoever we ask in His name. Through the merits then of Jesus Christ, I beg, for myself and for all the just, the grace never again to be separated from Thy love, but to love Thee forever, in time and eternity. Mary, Mother of God, pray to Jesus for me.

A Prayer to obtain all Things necessary for Salvation.

O MY God, I believe in Thee; do Thou strengthen my faith. All my hopes are in Thee; do Thou secure them. I love Thee with my whole heart; teach me to love Thee daily more and more. I am sorry that I have offended Thee; do Thou increase my sorrow.

I adore Thee as my first beginning. I aspire after Thee as my last end. I give Thee

thanks as my constant benefactor. I call upon Thee as my sovereign protector.

Vouchsafe, O my God, to conduct me by Thy wisdom, to restrain me by Thy justice, to comfort me by Thy mercy, to defend me by Thy power.

To Thee I desire to consecrate all my thoughts, words, actions, and sufferings; that henceforward I may think of Thee, speak of Thee, willingly refer all my actions to Thy greater glory, and suffer willingly whatever Thou shalt appoint.

Lord, I desire that in all things Thy will may be done, because it is Thy will, and in the manner Thou willest.

I beg of Thee to enlighten my understanding, to inflame my will, to purify my body, and to sanctify my soul.

Give me strength, O my God, to expiate my offences, to overcome my temptations, to subdue my passions, and to acquire the virtues proper for my state.

Fill my heart with a tender affection for Thy goodness, a hatred for my faults, a love for my neighbor, and contempt for the world.

Let me always remember to be submissive to my superiors, condescending to my inferiors, faithful to my friends, and charitable to my enemies.

Assist me to overcome sensuality by mortification, avarice by alms-deeds, anger by meekness, and tepidity by devotion.

O my God, make me prudent in my undertakings, courageous in dangers, patient in afflictions, and humble in prosperity.

Grant that I may ever be attentive at my prayers, temperate at my meals, diligent in employments, and constant in my resolutions.

Let my conscience be ever upright and pure; my exterior, modest; my conversation, edifying; and my comportment, regular.

Assist me, that I may continually labor to overcome nature, to correspond with Thy grace, to keep Thy commandments, and to work out my salvation.

Discover to me, O my God, the nothingness of this world, the greatness of Heaven, the shortness of time, and the length of eternity.

Grant that I may prepare for death; that I may fear Thy judgments; that I may escape hell, and, in the end, obtain Heaven, through the merits of our Lord Jesus Christ. *Amen.*

THE AGONIZING.

To procure for our neighbor the succors and consolations of religion, is one of those imperious obligations which charity always prescribes. Though indispensable in ordinary circumstances, it becomes doubly so, at that supreme moment which decides of eternity. To fail herein, is to become guilty of the eternal loss of souls for whose salvation the Savior shed the last drop of His precious Blood. Such a deplorable neglect cannot but draw down the malediction of the Almighty. Through the cruel pity and ill-founded fear of their children and relatives,

parents and friends are left unacquainted with the gravity of their state, are exposed to die the death of a reprobate, and to be engulfed in the abyss of never-ending hatred and despair. When, therefore, a person in whose welfare you take interest, is dangerously ill, for charity's sake overcome all repugnance and that fatal sensibility which would lead you to conceal from him the danger of his state, hasten to give notice to his confessor, and by suggesting pious sentiments, endeavor to awaken his faith and confidence. If Heaven preserves him to your fondness, he will bless God for your charity; if called out of this world, he will be indebted to you for the peace and consolation of a happy death.

When the sick person is near his last hour, say for him the following prayers:—

The Recommendation for a Departing Soul.

LORD, have mercy on us.
Christ, have mercy on us.
Lord, have mercy on us.
Holy Mary, *pray for him [her].*
All ye holy Angels and Archangels,
Holy Abel,
All ye choirs of the just,
Holy Abraham,
St. John the Baptist,
St. Joseph,
All ye Patriarchs and Prophets,
St. Peter,
St. Paul,
St. Andrew,
St. John,

Pray for him (her).

All ye holy Apostles and Evangelists,
All ye holy Disciples of our Lord,
All ye holy Innocents,
St. Stephen,
St. Lawrence,
All ye holy Martyrs,
St. Sylvester,
St. Gregory,
St. Augustine,
All ye holy bishops and confessors,
St. Benedict,
St. Francis,
All ye holy monks and hermits,
St. Mary Magdalen,
St. Lucy,
All ye holy virgins and widows,
All ye Saints of God, make intercession for him [her].

Pray for him (her).

Be merciful, spare him [her], O Lord!
Be merciful, deliver him [her], O Lord!
Be merciful, receive him [her]. O Lord!
From Thy anger, deliver him [her], O Lord!
From the danger of death, deliver him [her], O Lord!
From an ill end, deliver him [her], O Lord!
From the pains of hell, deliver him [her], O Lord!
From all evil, deliver him [her], O Lord!
From the power of the devil, deliver him [her], O Lord!
Through Thy Nativity, deliver him [her], O Lord!

Through Thy Cross and Passion, deliver him [her], O Lord!
Through Thy death and Burial, deliver him [her], O Lord!
Through Thy glorious Resurrection, deliver him [her], O Lord!
Through Thy admirable Ascension, deliver him [her], O Lord!
Through the grace of the Holy Ghost, the Comforter, deliver him [her], O Lord!
In the day of judgment, deliver him [her], O Lord!
We, sinners, beseech Thee to hear us.
That Thou spare him [her], we beseech Thee to hear us.
Lord, have mercy on us. Christ, have mercy on us. Lord, have mercy on us.

LET US PRAY.

DEPART, O Christian soul, out of this miserable world, in the name of God the Father Almighty, who created thee; in the name of Jesus Christ, the Son of the living God, who suffered for thee; in the name of the Holy Ghost, who sanctified thee; in the name of the Angels, Archangels, Thrones, Dominations, Cherubim and Seraphim; in the name of Patriarchs and Prophets, of the holy Apostles and Evangelists, of the holy martyrs and confessors, of the holy monks and hermits, of the holy virgins, and of all the Saints

of God; let thy place be this day in peace, and thy abode in holy Sion: Through Christ our Lord. *Amen.*

GOD of clemency! God of goodness! O God! who, according to the multitude of Thy mercies, forgivest the sins of such as repent, and graciously remittest the guilt of their past offences, mercifully regard this Thy servant, *N.*, and grant him [her] a full discharge from all his [her] sins, who most earnestly begs it of Thee. Renew, O most merciful Father! whatever is corrupt in him [her] through human frailty, or by the snares of the enemy; make him [her] partake of the fruit of Thy redemption. Have compassion, O Lord! on his [her] tears, and admit him [her] to the sacrament of Thy reconciliation, who has no hope but in Thee: Through Christ our Lord. *Amen.*

I RECOMMEND thee, dear brother [sister], to Almighty God, and commit thee to His mercy, whose creature thou art; that having paid the common debt by surrending thy soul, thou mayst return to thy Maker, who formed thee out of the earth. May, therefore, the noble company of Angels meet thy soul at its departure; may the court of the Apostles receive thee; may the triumphant army of glorious martyrs conduct thee: may the crowd of jowful confessors encompass thee; may the

choir of blessed virgins go before thee; and may a happy rest be thy portion in the company of the patriarchs. May Jesus Christ appear to thee with a mild and cheerful countenance, and give thee a place among those who are to be in His presence forever. Mayst thou be a stranger to all who are condemned to darkness, chastised with flames, and punished with torments. May God command thy wicked enemy, with all his evil spirits, to depart from thee. At thy approach, encompassed by Angels, may the infernal spirits tremble and retire into the horrid confusion of eternal night. May thy God arise, and thy enemies be put to flight. May all who hate Him, fly before His face: let them vanish like smoke; as wax before the fire, so let sinners perish in the sight of God. But as to the just, let them rejoice and be happy in His presence. May all the ministers of hell be filled with confusion and shame, and let no evil spirit dare to stop thy course to Heaven. May Christ Jesus, the Son of the living God, place thee in His garden of paradise; and may He, the true Shepherd, own thee for one of His flock. May He absolve thee from all thy sins, and place thee at His right hand, in the inheritance of His elect. Oh! may it be thy happy lot to behold thy Redeemer face to face; to be ever in His presence, in the beatific vision of that Eternal Truth, which is the joy of the blessed. And thus placed

among those happy spirits, mayst thou be forever filled with heavenly sweetness. *Amen.*

Receive Thy servant, O Lord! into that place, where he (she) may hope for salvation from Thy mercy. *Amen.*

Deliver, O Lord! the soul of Thy servant from all the dangers of hell, and from all pain and tribulation. *Amen.*

Deliver, O Lord! the soul of Thy servant, as Thou deliveredst Enoch and Elias from the common death of the world. *Amen.*

Deliver, O Lord! the soul of Thy servant, as Thou deliveredst Noah from the flood. *Amen.*

Deliver, O Lord! the soul of Thy servant, as Thou deliveredst Abraham from the midst of the Chaldeans. *Amen.*

Deliver, O Lord! the soul of Thy servant, as Thou deliveredst Job from all his afflictions. *Amen.*

Deliver, O Lord! the soul of Thy servant, as Thou deliveredst Isaac from being sacrificed by his father. *Amen.*

Deliver, O Lord! the soul of Thy servant, as Thou deliveredst Lot from Sodom, and the flames of fire. *Amen.*

Deliver, O Lord! the soul of Thy servant, as Thou deliveredst Moses from the hands of Pharaoh, king of Egypt. *Amen.*

Deliver, O Lord! the soul of Thy servant, as Thou deliveredst Daniel from the Lions' den. *Amen.*

Deliver, O Lord! the soul of Thy servant, as Thou deliveredst the three children from the fiery furnace, and from the hands of an unmerciful king. *Amen.*

Deliver, O Lord! the soul of Thy servant, as Thou deliveredst Susanna from her false accusers. *Amen.*

Deliver, O Lord! the soul of Thy servant, as Thou deliveredst David from the hands of Saul and Goliah. *Amen.*

Deliver, O Lord! the soul of Thy servant, as Thou deliveredst Peter and Paul out of prison. *Amen.*

And, as Thou deliveredst that blessed virgin and martyr, St. Thecla, from most cruel torments, so vouchsafe to deliver the soul of this Thy servant, and bring it to the participation of Thy heavenly joys. *Amen.*

LET US PRAY.

WE commend to Thee, O Lord, the soul of this Thy servant, and beseech Thee, O Jesus Christ, Redeemer of the world! that, as in Thy mercy to him [her], Thou becamest man, so now Thou wouldst vouchsafe to admit him [her] into the number of the blessed. Remember, O Lord! that he [she] is Thy creature, not made by strange gods, but by Thee, the only true and living God; for there is no other God than Thee, and none can work Thy wonders. Let his [her] soul

find comfort in Thy sight, and remember not his [her] former sins, nor any of those excesses into which he [she] has fallen through the violence of passion and corruption. For although he [she] has sinned, yet he [she] has still retained a true faith in Thee, Father, Son, and Holy Ghost; he [she] has had a zeal for Thy honor, and faithfully adored Thee, his [her] God, and the Creator of all things.

REMEMBER not, O Lord! the sins and ignorances of his [her] youth; but according to Thy great mercy, be mindful of him [her] in Thy eternal glory. Let the Heavens be opened to him [her], and let the Angels rejoice with him [her]. May St. Michael, the Archangel, the chief of the heavenly host, conduct him [her]; may blessed Peter, the Apostle, to whom were given the keys of the kingdom of Heaven, receive him [her]; may St. Paul, the Apostle, and chosen vessel of election, assist him [her]; may St. John, the beloved disciple, to whom the secrets of Heaven were revealed, intercede for him [her]; may all the holy Apostles, to whom was given the power of binding and loosing, pray for him [her]; may all the chosen servants and blessed martyrs of God, who, in this world, have suffered torments for the sake of Christ, intercede for him [her]; that, being delivered

from this body of corruption, he [she] may be admitted into the kingdom of Heaven: through the assistance and merits of our Lord Jesus Christ, who liveth and reigneth with the Father and the Holy Ghost, world without end. *Amen.*

If the sick person continues in distress of agony, it may be proper for the assistants to continue in prayer, either repeating the preceding prayers, saying the Penitential Psalms, *page* 98, or reading Chs. XVII., XVIII., and XIX., of St. John.

When the soul has departed, the following Responsory is to be said:

COME to his [her] assistance, all ye Saints of God; meet him [her], all ye Angels of God; receive his [her] soul, and present it now before its Lord. May Jesus Christ receive him [her], and may the Angels conduct him [her] to his [her] place of rest; may they receive his [her] soul, and present it now before its Lord.

V. Eternal rest grant him (her,] O Lord! and let perpetual light shine upon him [her]. May the Angels present him [her] now before the Lord.

Lord, have mercy on us.
Christ, have mercy on us.
Lord, have mercy on us.
Our Father, &c.
V. And lead us not into temptation.
R. But deliver us from evil.

V. Eternal rest grant him [her], O Lord!
R. And let perpetual light shine upon him [her].
V. From the gates of hell,
R. Deliver his [her] soul, O Lord!
V. May he [she] rest in peace.
R. *Amen.*
V. O Lord, hear my prayer;
R. And let my cry come unto Thee.

LET US PRAY.

TO Thee, O Lord, we recommend the soul of Thy servant *N.*, that being dead to this world, he [she] may live to Thee; and whatever sins he [she] has committed through human frailty, we beseech Thee, in Thy goodness, mercifully to pardon: Through Christ our Lord. *Amen.*

EXERCISE FOR A GOOD DEATH.

It is an affair of paramount importance for a Christian to prepare himself carefully and diligently for the moment of death—that supreme moment which decides our fate for eternity. You should, therefore, employ with great fervor and unswerving constancy the most efficacious means to insure a happy death. Some of the principal are as follows: 1st, always think and act as you would wish to have done at the hour of death; 2nd, make each confession and communion as if it were to be your last; 3rd, select a day of each month to make a special preparation for death: on that day, transport

yourself in spirit to the moment when your parents, gathered round your bed, shall utter these mournful words: *He is dead;* earnestly beg of God that His holy Angels may not add those more terrible: *and he is buried in hell,*—the first Sunday of the month is a very appropriate day for this exercise; 4th, frequently ask yourself: If, this very instant, God summoned me to His tribunal, would I not have just reason to fear? 5th, frequently say the following prayers:

Prayers for a Good Death.

LORD Jesus, God of goodness, Father of mercies, I stand before Thee, with heart humbled, contrite, and full of compunction; to Thee I commend my last hour and all that awaits me after it.

When my feet, motionless, shall warn me that my course is well-nigh run,
Merciful Jesus, have pity upon me.

When my hands, trembling and benumbed, shall no more be able to clasp Thee crucified, and spite of myself I am forced to let Thee fall upon my painful bed,
Merciful Jesus, have pity upon me.

When my eyes, dim and distorted at the dread of approaching death, shall fix on Thee their languid dying balls,
Merciful Jesus, have pity upon me.

When my lips, cold and quivering, shall

say for the last time Thy most adorable Name,

Merciful Jesus, have pity upon me.

When my cheeks, pale and livid, inspire the bystanders with compassion and awe, and my hair, bathed in the sweat of death, stands up upon my head and declares my hour is come,

Merciful Jesus, have pity upon me.

When my ears, soon to be shut forever to the words of men, shall be opened to hear Thy voice pronouncing the sentence by which my condition is to be irrevocably fixed for all eternity,

Merciful Jesus, have pity upon me.

When my imagination, preyed upon by horrible and fearful spectres, shall be drowned in mortal woe, and my spirit, stricken with the sight of my ill-doings and the fear of Thy justice, shall wrestle with the powers of darkness, striving to take from me the consoling sight of Thy mercies and to cast me down headlong into the pit of despair,

Merciful Jesus, have pity upon me.

When my weak heart, borne down with the pain of my disease, shall be overtaken with the horror of death, and be exhausted by the efforts it has made against the enemies of my salvation,

Merciful Jesus, have pity upon me.

When I shed my last tears, sign of my dissolution, do Thou receive them as an expiatory sacrifice, that so I may expire a victim of penance; then in that dread moment,

Merciful Jesus, have pity upon me.

When relatives and friends, compassing me round about, melt into tears at my sad state, and invoke Thee in my behalf,

Merciful Jesus, have pity upon me.

When my senses are gone, and the world has vanished from my sight, and when in the anguish of my last agony and in the affright of death I groan,

Merciful Jesus, have pity upon me.

When my heart's last sighs force my soul to depart from my body, do Thou accept these sobs as the children of a holy impatience, eager to come to Thee; and then do Thou,

Merciful Jesus, have pity upon me.

When my soul, long tarrying upon the brink of my lips, shall issue forever out of this world, and leave my body pale, cold, and lifeless, oh, do Thou accept this dissolution of my being as the homage which I render Thy divine majesty; and then do Thou,

Merciful Jesus, have pity upon me.

Last of all, when my soul shall appear before Thee, and for the first time see the immortal brightness of Thy majesty, oh, cast her not away from Thy presence, but vouchsafe to receive her into the loving bosom of Thy tender mercy, there forever to sing Thy praises, world without end,

Merciful Jesus, have pity upon me.

Prayer.

O GOD, who condemning all men at once to die, hast yet concealed from them the moment and the hour of their death; grant that I, passing all the days of my life in justice and in holiness, may be made worthy to depart out of this world in Thy holy love. Through the merits of our Lord Jesus Christ, who liveth and reigneth with Thee in the unity of the Holy Ghost. *Amen.*

THE STUDY OF VOCATION.

THE world is the house of God, and they who live in it constitute His family. His eternal and unerring wisdom has distributed His offices, some to one, and some to another;

to all, He has given bodily qualities and intellectual endowments in proportion to the duties that incumb upon them.

All states are undoubtedly good in themselves, but are not equally so, for every person indiscriminately. The choice of that to which Providence calls us, is assuredly the most critical and important of all our acts; it is the master-wheel, the prime mover of our whole existence, and is, according to St. Gregory Nazienzen, "the only foundation on which we can raise the edifice of a good or a bad life."

An ill choice in this matter must necessarily entail upon the hapless individual innumerable evils in time, and frequently, endless woe in eternity. How many, to their great misfortune, rashly and blindly make their choice? How many embrace a state without consulting the will of God, without advising with wise and enlightened persons, but merely because they are incited thereto by worldly or carnal motives. No wonder, then, that their conscience is unceasingly tormented by the undying worm, and that their hearts are a constant prey to discontent and vexation. "*Woe to you apostate children,*" says the Lord in Isaiah, "*that ye would take counsel and not of me; and would weave a web, and not by My spirit.*"

MARKS BY WHICH A VOCATION MAY BE KNOWN.

As divine Providence has determined the post which every man is to hold in this world, it behooves His infinite goodness to make it known by certain unmistakable signs; these undoubtedly exist, and the following are ranked by the saints and doctors of the Church among the principal:—

The Aptitude.

The first mark by which you may know that you are called to a particular state, is your having, or being able to acquire, the necessary qualifications, to discharge worthily the obligations it imposes. If you are not bright enough of parts, if you have not sufficient health or virtue, for the priesthood, magistracy, or the medical career, you should conclude that God does not destine you for any of these states; for, if it were His divine will that you should become priest, magistrate, or doctor, He would, evidently, have gifted you with the necessary endowments.

The Inclination, or Affection.

A second mark that points out for a particular calling, is when the current of your feelings and affections, sets in towards it; when

you feel for it an attraction that does not vary with the moment; that does not throw the soul into agitation and disquietude, but calms and soothes it; that places the conscience in such an agreeable and happy state, that your ideal of human felicity is realized, and you are convinced that you would seek in vain to be happier elsewhere. This inclination is an infallible mark of vocation, particularly when, after Communion, God kindles in your heart the yearnings of love, and enlightens your mind to see, that if you embrace not that calling, you will have sorely to lament your unfaithfulness at your last hour.

Purity of Intention.

It is a third mark of vocation when, deliberating upon a state, you are not led to embrace it from the consideration that by so doing you will comply with the wishes of your parents, or gratify their feelings; when you are not incited thereto by motives of concupiscence, by desire of honors, preferment, wealth, or pleasures, but by a sincere desire to accomplish the holy and manifest will of God, to save your soul, and serve your neighbor.

Oh! why is not every heart pure, candid, and disinterested? The mild voice of the Lord, assigning to every one his station, would sound in the stillness of the mind, as in times

of yore, it broke in upon the silence of the night, and gently sounded in the ear of the young Samuel: there would be no mistaking or misunderstanding it. But, alas! how difficult it is to discriminate this divine voice amid the clamors of the passions and the raging storms of youth! Hence the necessity of silence, innocence, humility, complete resignation to the will of God, and entire openness to your spiritual director. It is of dreadful consequence to err in this momentous matter: and let it be said with sorrow, if mistakes are unfortunately made, it is because people willingly commit them.

MEANS NOT TO MISTAKE YOUR VOCATION.

FROM your youthful years, begin to study it. In early age, the heart is tender, and easily receives the impressions of grace and the inspirations of Heaven; the mind is not yet blinded by prejudice and passion, and the judgment is not biassed by worldly considerations. As your vocation is an affair of supreme consequence to your temporal and eternal well-being, put all the means that God has placed at your disposal, into active operation in order to attain a thorough knowledge of it. You should not hesitate to spend,

if necessary, a few days in retreat at some religious institution; for, it is very difficult to decide a question of such paramount importance in the company of your school-fellows, amid the bustle and commotion of the world, or even in the bosom of your family.

When the moment to examine this weighty question has arrived:

1st, cleanse your soul from all the stains with which it might be sullied, by making a general confession,—a mind, benighted by the dark clouds of sin, is not worthy to be enlightened by the hallowed rays of divine grace;

2nd, declare to your confessor not only your transgressions, but even your inclinations, your intentions, your physical strength, moral endowments, and the good sentiments with which God may then inspire you;

3rd, frequently pray and say with the Royal Prophet: *Lord, show me the way in which Thou wishest me to walk;* or with St. Paul: *Lord, what wilt Thou have me do!* Repeat these words every day, particularly when you assist at divine Service, and more especially during the precious moments that follow the elevation. Approach frequently the Eucharistic Banquet, and to your Communions add some good works; fastings, mortifications, alms, &c. Have frequent recourse by fervent prayer to the holy Patriarch St. Joseph;

4th, decide without any consideration of fortune, honor, parental will, and as if you

were on the threshold of eternity. Ask yourself what you would wish to have accomplished at your last hour. At that decisive and all-important moment, things are seen in their true light, and offenders bitterly reproach themselves with their sinful wanderings and illegitimate gratifications;

5th, when your choice is made, generously and promptly embrace your new career. God has spoken; obey immediately, and banish as dangerous temptations and fatal illusions, all thoughts tending to inspire dilatoriness, or to throw doubt upon the propriety of your choice. What a lamentable misfortune would it not be; if, knowing the will of the Almighty, you would swerve therefrom through mere human considerations!

DIFFERENT STATES AND THEIR PRINCIPAL OBLIGATIONS.

The Clerical State.

THE priesthood is at once the most holy and most august of all states. Those whom God calls to it, are empowered to consecrate the Body and Blood of Christ, to administer the Sacraments, and to dispense His divine word;—sublime functions with which the Angels themselves are not invested!

Hence, the Priest should be, were it possible, more holy than those blessed spirits.

The principal obligations it imposes are: a regular life, a well-tested purity, a great love of God and of whatever is consecrated to His service; zeal for the salvation of souls, estrangement from the world, relish for study, and a decided taste for retirement, silence, and meditation.

The marks of a calling to this state are: innocence preserved since Baptism, or repaired by long and serious penance; aptness for the sacerdotal functions, and an inclination, which an enlightened and impartial director judges to be a gift from on high.

The Church recruits her ministers indiscriminately from all ranks of society; she closes the portals of the sanctuary against those only, whom canonical impediments exclude from its hallowed precincts. Among her worthiest priests and most enlightened pontiffs, she counts alike, men, who, though of humble parentage, were eminently distinguished for their heroic virtues and extraordinary talents, and others whose science and sanctity were enhanced by the brilliant lustre of a noble lineage. It must, however, be remarked that the recruitment of young levites throughout the Catholic world, seems to take place particularly among those families whose modest condition bears a resemblance to the lowlihood of the holy family at Nazareth.

This dispensation of Providence should not excite astonishment. In all ages of the world, from Moses to our Lord, and from the advent of our Lord down to our own times, it has generally been from the bosom of unpretending households that the Spirit of God rose up prophets to proclaim His oracles, and apostolical men to announce the tidings of salvation unto the nations of the earth. The Council of Trent urgently recommends pastors to cultivate clerical vocations, especially among children of slender means, without, however, neglecting the wealthier classes. From these remarks, we may deduce the following inferences: 1st, if you feel an inclination for the priesthood or an aptitude for the fulfilment of its manifold duties, you should strive to surmount every obstacle, in order to embrace that holy state; 2nd, that it is an imperative duty for parents, teachers, pastors, and confessors, to encourage and foster ecclesiastical vocations whenever they see any indices of their existence; 3rd, that a young man, who sincerely believes himself called to this state, should candidly open his mind to his director, without troubling himself about the pecuniary resources or the opposition of his parents, being thoroughly persuaded that if God calls him thereto, He will remove all difficulties and obstructions; 4th, that one of the works, the most pleasing to God and the most fraught with merit for

ourselves, is to patronize ecclesiastical vocations, to contribute to the education of clerical students, and to the financial prosperity of seminaries,—destined as they are to perpetuate from age to age the levitical generation.

You, whom our munificent Lord has favored with the gifts of fortune, think that a small part of what, each day, you lavish on vanity and luxury, would suffice to give the Church a faithful minister, an enlightened pastor, who, in the inscrutable ways of Providence, may be designed to guide your children in the path of virtue, to be your only friend in the hour of need, the comforter of your decaying years, and to prepare your old age to descend with peace and hope into the silent depths of the tomb.

The Religious State.

"The religious life is a privileged state in which, by a happy and admirable exchange, the things of this earth are given for those of Heaven; the transitory, for the eternal; the land of the dead, for that of the living; worthless objects for inestimable goods. It is a life in which momentary sufferings ensure an endless happiness;—life more angelic than human, and which affords, even in this world, the greatest possible share of eternal felicity."—St. Basil.

"Words are inadequate to express the dig-

nity of the religious life; and, when I wish to raise my voice to praise so sublime and angelic a state, I am, for want of proper expressions, reduced to silence."—St. Augustine.

"The religious life is the fairest flower in the garden of the Church; a sparkling jewel in the midst of her treasures."—St. Jerome.

"How lovely are thy tents, O Jacob, and thy tabernacles, O Israel! How beautiful, O Church, are thy religious institutions, and how well marshaled are thy spiritual battalions! How great the number of fervent souls who enjoy, by anticipation, the felicity of the elect, in praising God incessantly, and in living on this earth by the exercise of holy love, as live the seraphs in the heavenly Jerusalem!"—St. Thomas Aquinas.

"In the religious life, man lives more purely, falls more rarely, rises more promptly, advances more securely in the path of perfection, is refreshed more frequently with heavenly grace, reposes more tranquilly, dies with more confidence, is purified more quickly, and rewarded more abundantly."—St. Bernard.

Such is the fervid and exalted strain in which the saints have celebrated the priceless advantages of the religious life; but to enjoy these benefits and blessings, you must cherish a life of poverty, have an ardent desire to lead a life of spotless purity, a perfect detachment from all things, an unfeigned abnega-

tion of self-will, and a great union with God by prayer.

Though the religious life is fraught with so many inestimable advantages, it is, however, no more permitted to compel a person to embrace it, than to divert from it one whom God calls thereto. The Church, who fondly cherishes all her children and blesses every calling, fulminates anathema, as well against parents who use compulsion to make their children enter the religious or the ecclesiastical state, as against those who absolutely and persistingly oppose their deliberate determination. This is a patent and convincing proof that the Church is impartial, and that she seeks with a motherly solicitude, the happiness and well-being of all.

The religious life, it is true, has its dangers; but they are less numerous and more easily avoided than those encountered in other states. St. Bernard reduces them to three, viz., the facility with which we form too favorable an opinion of our own excellence; the temptation of looking back upon what we have quitted, and of returning to the world, either in effect or in desire; and the natural propensity of becoming lax in the performance of the religious exercises.

Why, may we ask, is it that worldlings, though they admire the heroic courage and self-abnegation of the religious, feel so strong a repulsion for the silence and seclusion of

the cloister? "Ah," answers Monsignor Lucquet, "it is because they thirst after pleasure, and shun the cross of Christ; because they plunge themselves headlong into iniquity, and contemn the rigors of penance; it is, in fine, because the religious state is to their eyes what the sting of remorse is to their conscience,—a polished mirror that reflects their vices, an obstacle to the full enjoyment of transitory delights, a severe and uncompromising censor that embitters their sensual gratifications. You father, you mother, and you friend, why do you regret the young novice that has just bade you farewell? With the hand on your conscience, say if it is not the joy, pleasure, and satisfaction, which that youthful person would have afforded you in the world. It is not, therefore, over the happiness of the religious that you mourn, but over your own so-called privation."

"O sacred state of religious servitude," exclaims the pious author of the *Imitation of Christ*, "which maketh men equal to angels, pleasing to God, terrible to the devils, and commendable to all the faithful! O servitude lovely and ever to be desired, in which we are rewarded with the greatest good, and joy is acquired that will never end!"

The Secular State.

The obligations of the secular state, vary with the different stations or professions; it

is, therefore, impossible to enumerate them here; but in whatever position Providence places you, remember the following counsels:

1. *Seek your salvation above all.* "Seek ye, therefore, first the kingdom of God, and His justice, and all these things (the goods of this world) shall be added unto you."—St. Matt., vi., 33.

"Blessed is the man that feareth the Lord; he shall delight exceedingly in His commandments. His seed shall be mighty upon earth; the generation of the righteous shall be blessed. Glory and wealth shall be in his house."—Psalm cxi., 1, 2, 3.

2. *Honor your parents.* "Honor thy father, in work and word, and all patience, that a blessing may come upon thee from him, and his blessing may remain in the latter end. The father's blessing establisheth the houses of the children."—Eccles. iii., 9, 10, 11.

3. *Be compassionate towards the needy.* "He that hath mercy on the poor, lendeth to the Lord; and He will repay him." Prov. xix., 17.

4. *Sanctify the Sunday.* "Keep My sabbaths, and reverence My sanctuary; I am the Lord. If ye walk in My precepts, and keep My commandments, I will give you rain in due season, and the land shall bring forth its increase, and the trees shall be filled with fruit." Lev., xxvi., 2, 3, 4.

It is important to remark that the secular state is beset with more temptations, dangers, and perils than the clerical or religious life. The world is the servile slave of concupiscence; whilst the body is pampered with all the refinements of luxury and the passions obsequiously pandered to, the soul, through a supreme indifference, a lamentable infatuation, is left to languish, to pine away, and to die. A pagan philosopher said: "To deprave others and to allow one's self to be carried off by the torrent of corruption,—such is the common mode of living." There are, undoubtedly, preservatives against these dangers, and infallible means of salvation; but, unfortunately, too many persons neglect them. Those called by Providence to live in the world, should work at their sanctification with fear and trembling, always remembering, and carefully practising, the fundamental maxim of the Christian's code of morality, "Watch and pray." They must keep a vigilant guard over their restless and inveterate enemies, the devil, the world, the flesh; frequently approach the tribunal of reconciliation, and the sacred Banquet of the Lord. An other powerful and efficacious means to persevere in virtue, is to enter one of the numerous confraternities that are established in every country,—associations, which in the enlightened estimation of St. Liguori, are so many arks wherein people may find a safe

refuge from the flood of vice and temptations that deluges the world.

The ordinary life of secular persons is that of matrimony, which was raised by our Lord to the dignity of a Sacrament. Those who embrace this state should be sincerely intent upon sanctifying themselves, and procuring for their children the blessings of a christian education. Though the married life generally presents itself under a smiling aspect to the glowing fancy of inconsiderate youth, it is not, however, without its bitter sorrows, keen pains, important duties, and grave responsibilities. St. Francis of Sales said: "If the matrimonial state had a novitiate, the professed would be but few."

When of age to settle themselves in life, young people, who are called to this state, will find in prayer, in the frequentation of the Sacraments, in the counsels of prudent and judicious persons, the means not to engage themselves therein blindly and rashly. As to those who have the temerity to intrude themselves without being called thereto, they will feel the crushing weight of the Almighty's wrath; their brilliant expectations will be blasted, and their vain combinations, frustrated; instead of happiness and delight they will meet with affliction, anxiety, disquietude, malediction, and despair,—in a word, with an anticipated hell.

For the people of the world, there is yet the

state of celibacy, which, when embraced with a view of pleasing God and combined with continency, is more holy and perfect than the matrimonial life. We here speak of celibatists, who choose this state through religious motives, and not of those sinful and libertine bachelors who give themselves up to the most degrading and villifying voluptuousness. Religion and reason both stigmatize such a class of men, for they are the primary cause of the loss of innocence and the demoralization of a country; they are the disgrace of families, and the opprobrium of humanity.

PRAYER

TO BEG THE GRACE TO KNOW ONE'S VOCATION.

O MY Savior, who didst die for my redemption, I beseech Thee by the infinite merits of Thy precious Blood, to grant me the necessary lights to choose the state in which I can most efficaciously work out my eternal salvation, and the grace to persevere therein until death. And thou Mary, my beloved Mother, obtain for me this grace by thy powerful intercession.—St. Liguori.

ACT OF CONFORMITY TO THE WILL OF GOD.

May the most just, most high, and most amiable will of the Almighty be done, praised, and eternally exalted in all things. (Indulgence of 100 days, once a day.—Pius VII.)

ADVICES OF ST. PHILIP NERI

TO YOUNG MEN.

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1. How happy y[illegible]e, young men, in having time to do g[illegible]

Be not dilatory in the practice of virtue, for death will not delay to come.

3. Do not slumber; Heaven is for the fervent and courageous, but not for the tepid and indolent.

4. Always be content and cheerful; no scruples, no sadness, no melancholy.

5. Be moderate in joy; for excess in dissipation would uproot the merits that you may have acquired.

6. Never neglect your exercises of piety; if you want some moments of relaxation, fulfil your spiritual duties, and then indulge in your amusements.

7. It is in vain that you seek happiness far from God, or consolation elsewhere than in Jesus Christ; he who asks anything else than God, knows not what he wants.

8. Be very devout towards the Blessed Virgin; devotion to her is the surest means to obtain the grace of God.

9. If you are truly desirous of persevering in good, flee bad company as you would a

raging pestilence; watch over your eyes, not to let them rest on dangerous objects; neither hold, nor listen to loose conversations. Do not pamper your body with delicacies. Frequently approach the Sacraments, particularly Penance. Carefully avoid idleness at all times, but especially after meals, for then the assaults of the devil are very violent.

10. Do not place an overweening confidence in yourself, how virtuous soever you may be; always fear to yield to temptation, and shun the least occasions of sin.

11. He that is so rash as to expose himself volontarily to danger, flattering himself with the hope that he will not succumb, is on the very brink of his ruin.

12. In temptations against purity, the victorious are the timorous who take to flight.

13. When you are tempted, have immediate recourse to God; amuse yourself by way of distraction; if you are alone, fall prostrate before God, and earnestly beg His grace to triumph over your implacable enemies.

14. Be humble; do not entertain too favorable an opinion of yourself: humility is the guardian of purity.

15. To preserve the angelic virtue, it is very useful to disclose without delay your thoughts and affections to your confessor.

16. In confession, begin your accusation by the most grievous faults; lest, in the end, you might be tempted to conceal them.

17. Never dissemble the truth; avoid all equivocation and mental reservation.

18. In choosing a state of life, you require three things; time, prudence, and counsel.

19. Be obedient and submissive to your superiors: obedience is the shortest road to perfection.

20. Frequently read the Lives of the Saints; respectfully hear the word of God as often as you have an opportunity, and assiduously follow the exercises of your parish.

21. Unceasingly beg the grace of final perseverance.

22. How happy, how rich, how honored, how talented, how healthy, soever you may be, remember that you must die and abandon all.

23. Have God ever present to your mind, and live every day as if it were the last of your life.

OTHER ADVICES TO YOUNG MEN.

Remember thy Creator in the days of thy youth, before the time of affliction come.
(Eccles. xii., 1.)

1. The Catholic young man should firmly maintain the holy faith of his Baptism. He should never be ashamed of it, but confess it openly and manfully before the whole

world. Would it not be a thing to blush for, if, while Catholics are proud of their faith in other parts of the world, where many of them are rich, noble, and powerful, they should, on the contrary, be ashamed of their religion in some parts of this country, because the generality of lucrative and honorable positions are occupied by sectarians? The young Catholic should be above such mean and cowardly motives. Let him remember that his is the only true and divine faith; that the Catholic Church alone has survived the changes and revolutions of eighteen centuries; that millions of martyrs have bled for it, and millions more have confessed it before persecutors, long ere the world had heard or dreamed of Protestants. He should look with charity and pity upon all the perishing and deluded multitude of heretics and infidels around him, but never give in to their false principles, never deny his faith, nor hide it, nor darken it, nor blush for it. *Whoever shall deny Me before men*, says our Lord Jesus Christ, *him I will also deny before My Father who is in Heaven.* From the same principle of faith, never allow yourself to be drawn into any association condemned by the Church, like that of the Free-Masons, or Odd-Fellows. Join no secret societies, not even those which profess to be Catholic, or to be instituted for the reform of morals. To the Church alone, God has committed the task of reforming and saving the world.

2. The young Catholic should practise faithfully the duties of his religion. You will be saved not merely because you are a Catholic, but because you are a true and pious one. Let not weak and silly minds persuade you that it is an unmanly thing to engage in exercises of piety. Were not Josue, David, the brave Maccabees, Alfred the Great, Charlemagne, Louis IX. of France, and hosts of others, manly and truly religious men? Follow, then, the example of all truly good and faithful Catholics. Be constant like them to your religious duties, such as daily prayer, confession, and the holy Communion, and never leave your place vacant on Sundays and Holydays. Be not corrupted by the love of money, or of pleasure; but remember the saying of Jesus Christ: ***What doth it profit a man, if he gain the whole world, and suffer the loss of his own soul?***

3. Be always industrious. Man is born to labor; without this there can be no true piety or virtue. Remember that excellent maxim, that idleness is the father of many vices. For this reason, no one looks for piety, honesty, or purity on the street corners, or under an idle hat. ***If any man will not work,*** says the Apostle Paul, ***neither let him eat.***

4. Be sober and temperate in all things. ***No drunkards shall inherit the kingdom of God.*** (1 Cor. VI., 10.) O how many young men of most excellent and amiable qualities,

have been ruined by this vice, both for this world and for eternity! And yet, perhaps, many of them had good intentions in some sort, they did not wish to be intemperate, or to die a drunkard's death. If then, you would be safe, never frequent the taverns, or those places where intemperate men are accustomed to assemble, nor keep intoxicating liquors in your house, nor associate with wild, dissipated, and drinking young m n. ***He that loveth danger***, says the Prophet, ***shall perish in it.***

5. Finally, dear Christian youth, nothing can injure or dishonor you more than the sin of impurity. Therefore, avoid with horror this detestable vice, which dishonors and destroys both soul and body, and has contributed more to fill hell, than any other. Avoid all those dangerous places and amusements which lead to it, such as the theatre, the circus, dancing, reading novels, &c. Avoid as much as possible the society of females, especially those who are loose and familiar in their manners. Do not take part in immodest conversation, nor allow your ears to be defiled with it. Even when you are alone, think that God sees and judges all things. Finally, have frequent recourse to prayer. Oh! never forget to pray, especially in the moment of temptation. In this wicked and demoralized world, you must never cease to pray, if you would escape from the general ruin.

Vespers,

OR

THE EVENING OFFICE.

VESPERS are the evening Office, and may be regarded as an act of thanksgiving for the numerous graces received in the Sacrifice of the morning. Their institution dates as far back as that of Christianity itself. The Church, by the voice of many of her councils, urgently recommends the faithful to assist thereat. Moreover, by the Decalogue, we are commanded to sanctify Sundays and festivals; how, therefore, can we flatter ourselves with having fully accomplished these precepts, when we devote only a part of these days to God's service, when we content ourselves with assisting at Mass, and very often only at a low Mass. Well may we indignantly exclaim: Shame on those servile Christians who, through fear, go to church in the morning and dispense themselves therefrom when there is no anathema impending over their heads, no menace of mortal sin to awaken the terrors of conscience.

The private devotions that may be substituted for this Office, neither contribute to the edification of our neighbor, nor have they the same efficacy. How lamentable, therefore, is the cold indifference of those Christians who, upon the slightest pretext, absent themselves from this part of the Divine Office which is as the evening sacrifice.

FOR SUNDAYS.

Pater noster, &c.
Ave Maria, &c.

DEUS, in adjutorium meum intende.

R. Domine, ad adjuvandum me festina.

V. Gloria Patri, et Filio, et Spiritui sancto.

R. Sicut erat in principio, et nunc, et semper, et in sæcula sæculorum. *Amen.* Alleluia. ***From Septuagesima Sunday till Holy Thursday:*** Laus tibi, Domine, Rex æternæ gloriæ.

Psalmus 109.

DIXIT Dominus Domino meo: * Sede a dextris meis:

Donec ponam inimicos tuos, * scabellum pedum tuorum.

Our Father, &c.
Hail Mary, &c.

INCLINE unto my aid, O God!

R. O Lord! make haste to help me.

V. Glory be to the Father, and to the Son, and to the Holy Ghost.

R. As it was in the beginning, is now, and ever shall be, world without end. *Amen.* Alleluia. ***From Septuagesima Sunday till Holy Thursday:*** Praise be to Thee, O Lord! King of eternal glory.

Psalm 109.

THE Lord said to my Lord: Sit Thou at my right hand:

Until I make Thy enemies Thy foot-stool.

Virgam virtutis tuæ emittet Dominus ex Sion: * dominare in medio inimicorum tuorum.

Tecum principium in die virtutis tuæ in splendoribus sanctorum: * ex utero ante luciferum genui te.

Juravit Dominus, et non pœnitebit eum: * Tu es Sacerdos in æternum secundum ordinem Melchisedech.

Dominus a dextris tuis, * confregit in die iræ suæ reges.

Judicabit in nationibus, implebit ruinas: * conquassabit capita in terra multorum.

De torrente in via bibet: * propterea exaltabit caput.

Gloria Patri, &c.

The Lord will send forth the sceptre of Thy power out of Sion: rule Thou in the midst of Thy enemies.

With Thee is the principality in the day of Thy strength: in the brightness of the Saints: from the womb before the day-star I begot Thee.

The Lord hath sworn, and He will not repent: Thou art a priest forever according to the order of Melchisedech.

The Lord at Thy right hand hath broken kings in the day of His wrath.

He shall judge among nations; He shall fill ruins: He shall crush the heads in the land of many.

He shall drink of the torrent in the way: therefore shall He lift up the head.

Glory be to the Father, &c.

Psalmus 110.

CONFITEBOR tibi Domine in toto corde meo: * in concilio justorum, et congregatione.

Magna opera Domini: * exquisita in omnes voluntates ejus.

Confessio et magnificentia opus ejus: et justitia ejus manet in sæculum sæculi.

Memoriam fecit mirabilium suorum, misericors et miserator Dominus: * escam dedit timentibus se.

Memor erit in sæculum testamenti sui; * virtutem operum suorum annuntiabit populo suo:

Ut det illis hæreditatem gentium: * opera manuum ejus, veritas et judicium.

Psalm 110.

I WILL praise Thee, O Lord! with my whole heart; in the council of the just, and in the congregation.

Great are the works of the Lord; sought out according to all His wills.

His work is praise and magnificence; and His justice continueth for ever and ever.

He hath made a remembrance of His wonderful works, being a merciful and gracious Lord: He hath given food to them that fear Him.

He will be mindful forever of His covenant: He will show forth to His people the power of His works:

That He may give them the inheritance of the Gentiles: the the works of His hands are truth and judgment.

Fidelia omnia mandata ejus: confirmata in sæculum sæculi: * facta in veritate et æquitate.

Redemptionem misit populo suo: * mandavit in æternum testamentum suum.

Sanctum et terribile nomen ejus: * initium sapientiæ timor Domini.

Intellectus bonus omnibus facientibus eum: * laudatio ejus manet in sæculum sæculi.

Gloria Patri, &c.

All His commandments are faithful, confirmed forever and ever, made in truth and equity.

He hath sent redemption to His people: He hath commanded His covenant forever.

Holy and terrible is His name: the fear of the Lord is the beginning of wisdom.

A good understanding to all that do it: His praise continueth for ever and ever.

Glory, &c.

Psalmus 111.

BEATUS vir, qui timet Dominum: * in mandatis ejus volet nimis.

Potens in terra erit semen ejus: * generatio rectorum benedicetur.

Gloria et divitiæ in

Psalm 111.

BLESSED is the man that feareth the Lord: he shall delight exceedingly in His commandments.

His seed shall be mighty upon earth: the generation of the righteous shall be blessed.

Glory and wealth

domo ejus: et justitia ejus manet in sæculum sæcnli.

Exortum est in tenebris lumen rectis: * misericors, et miserator, et justus.

Jucundus homo qui miseretur et commodat, disponet sermones suos in judicio: * quia in æternum non commovebitur.

In memoria æterna erit justus: * ab auditione mala non timebit.

Paratum cor ejus sperare in Domino, confirmatum est cor ejus: * non commovebitur donec despiciat inimicos suos.

Dispersit, dedit pauperibus: justitia ejus manet in sæculum sæculi, * cornu ejus exaltabitur in gloria.

Peccator videbit, et

shall be in his house: and his justice remaineth for ever and ever.

To the righteous a light is risen up in darkness: he is merciful, and compassionate and just.

Acceptable is the man that showeth mercy and lendeth: he shall order his words with judgment: because he shall not be moved forever.

The just shall be in everlasting remembrance: he shall not fear the evil hearing.

His heart is ready to hope in the Lord; his heart is strengthened; he shall not be moved until he look over his enemies.

He hath distributed, he hath given to the poor: his justice remaineth for ever and ever: his horn shall be exalted in glory.

The wicked shall

irascetur, dentibus suis fremet et tabescet: * desiderium peccatorum peribit.

Gloria Patri, &c.

PSALMUS 112.

LAUDATE pueri Dominum: * laudate nomen Domini.

Sit nomen Domini benedictum, * ex hoc nunc, et usque in sæculum.

A solis ortu usque ad occasum, * laudabile nomen Domini.

Excelsus super omnes gentes Dominus, * et super cœlos gloria ejus.

Quis sicut Dominus Deus noster, qui in altis habitat, * et humilia respicit in cœlo et in terra?

Suscitans a terra

see, and shall be angry, he shall gnash with his teeth, and pine away: the desire of the wicked shall perish.

Glory, &c.

PSALM 112.

PRAISE the Lord, ye children: praise ye the name of the Lord.

Blessed be the name of the Lord, from henceforth now and forever.

From the rising of the sun unto the going down of the same, the name of the Lord is worthy of praise.

The Lord is high above all nations: and His glory above the heavens.

Who is as the Lord our God, who dwelleth on high, and looketh down on the low things in heaven and in earth?

Raising up the needy

inopem, * et de stercore erigens pauperem:

Ut collocet eum cum principibus, * cum principibus populi sui.

Qui habitare facit sterilem in domo, * matrem filiorum lætantem.

Gloria Patri, &c.

from the earth, and lifting up the poor out of the dunghill:

That He may place him with princes, with the princes of His people.

Who maketh the barren woman to dwell in a house, the joyful mother of children.

Glory, &c.

Psalmus 113.

IN exitu Israel de Ægypto, * domus Jacob de populo barbaro.

Facta est Judæa sanctificatio ejus, * Israel potestas ejus.

Mare vidit, et fugit: * Jordanis conversus est retrosum.

Montes exsultaverunt ut arietes: * et colles sicut agni ovium.

Quid est tibi mare quod fugisti? * et tu Jordanis, quia conver-

Psalm. 113.

WHEN Israel went out of Egypt, the house of Jacob from a barbarous people:

Judea was made his sanctuary, Israel his dominion.

The sea saw, and fled: Jordan was turned back.

The mountains skipped like rams, and the hills like the lambs of the flock.

What ailed thee, O thou sea! that thou didst flee? and thou,

sus es retrorsum?

O Jordan! that thou wast turned back?

Montes exsultastis sicut arietes: * et colles sicut agni ovium?

Ye mountains, that ye skipped like rams; and ye hills, like the lambs of the flock?

A facie Domini mota est terra, * a facie Dei Jacob,

At the presence of the Lord the earth was moved, at the presence of the God of Jacob:

Qui convertit petram in stagna aquarum, * et rupem in fontes aquarum.

Who turned the rock into pools of waters, and the stony hill into fountains of waters.

Non nobis Domine, non nobis: * sed nomini tuo da gloriam.

Not to us, O Lord! not to us; but to Thy name give glory.

Super misericordia tua, et veritate tua: * nequando dicant gentes: Ubi est Deus eorum?

For Thy mercy, and for Thy truth's sake: lest the Gentiles should say: Where is their God?

Deus autem noster in cœlo: * omnia quæcumque voluit, fecit.

But our God is in Heaven: He hath done all things whatsoever He would.

Simulacra gentium argentum et aurum, * opera manuum hominum.

The idols of the Gentiles are silver and gold, the works of the hands of men.

Os habent, et non loquentur: * oculos

They have mouths, and speak not: they

habent et non videbunt.

Aures habent, et non audient; * nares habent, et non odorabunt.

Manus habent, et non palpabunt: pedes habent, et non ambulabunt: * non clamabunt in gutture suo.

Similes illis fiant qui faciunt ea: * et omnes qui confidunt in eis.

Domus Israel speravit in Domino: * adjutor eorum et protector eorum est.

Domus Aaron speravit in Domino: * adjutor eorum, et protector eorum est.

Qui timent Dominum, speraverunt in Domino: * adjutor eorum et protector eorum est.

Dominus memor fuit nostri; * et benedixit nobis.

have eyes, and see not:

They have ears, and hear not: they have noses, and smell not:

They have hands, and feel not: they have feet, and walk not: neither shall they cry out through their throat:

Let them that make them, become like unto them, and all such as trust in them.

The house of Israel hath hoped in the Lord: He is their helper and their protector.

The house of Aaron hath hoped in the Lord: He is their helper and their protector.

They that fear the Lord have hoped in the Lord: He is their helper and their protector.

The Lord hath been mindful of us, and hath blessed us.

Benedixit domui Israel: * benedixit domui Aaron.

He hath blessed the house of Israel: He hath blessed the house of Aaron.

Benedixit omnibus, qui timent Dominum, * pusillis cum majoribus.

He hath blessed all that fear the Lord, both little and great.

Adjiciat Dominus super vos; super vos, et super filios vestros.

May the Lord add blessings upon you; upon you, and upon your children.

Benedicti vos a Domino * qui fecit cœlum et terram.

Blessed be you of the Lord, who made heaven and earth.

Cœlum cœli Domino; * terram autem dedit filiis hominum.

The heaven of heaven is the Lord's; but the earth He hath given to the children of men.

Non mortui laudabunt te Domine: * neque omnes, que descendunt in infernum.

The dead shall not praise Thee, O Lord! nor any of them that go down to hell.

Sed nos qui vivimus, benedicimus Domino, * ex hoc nunc et usque in sæculum.

But we that live bless the Lord, from this time now and forever.

Gloria Patri, &c.

Glory, &c.

The following Psalm is sung on sundry Festivals, in place of the foregoing.

PSALMUS 116.

LAUDATE Dominum omnes gentes: * laudate eum omnes populi.

Quoniam confirmata est super nos misericordia ejus: * et veritas Domini manet in æternum.

Gloria Patri, &c.

PSALM 116.

O PRAISE the Lord! all ye nations: praise Him, all ye people.

For His mercy is confirmed upon us: and the truth of the Lord remaineth forever.

Glory, &c.

CAPITULUM, (2 Cor. i.)

BENEDICTUS Deus, et Pater Domini nostri Jesu Christi, Pater misericordiarum, et Deus totius consolationis, qui consolatur nos in omni tribulatione nostra.

R. Deo gratias.

BLESSED be the God and Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort, who comforteth us in all our tribulation.

R. Thanks be to God.

Hymn Lucis Creator, *see* Index.

The Magnificat, or the Canticle of the Blessed Virgin. (St. Luke i.)

MAGNIFICAT * anima mea Dominum.

Et exsultavit Spiritus meus * in Deo salutari meo.

Quia respexit humilitatem ancillæ suæ, * ecce enim ex hoc beatam me dicent omnes generationes.

Quia fecit mihi magna qui potens est; * et sanctum nomen ejus.

Et misericordia ejus a progenie in progenies, * timentibus eum.

Fecit potentiam in brachio suo: * dispersit superbos mente cordis sui.

Deposuit potentes de sede: * et exaltavit humiles.

Esurientes implevit

MY soul doth magnify the Lord.

And my spirit hath rejoiced in God my Savior.

Because He hath regarded the humility of His handmaid: for, behold from henceforth all generations shall call me blessed.

For He that is mighty hath done great things to me: and holy is His name.

And His mercy is from generation to generation, to them that fear Him.

He hath showed might in His arm: He hath scattered the proud in the conceit of their heart.

He hath put down the mighty from their seat, and hath exalted the humble.

He hath filled the

bonis: * et divites dimisit inanes.

hungry with good things: and the rich He hath sent away empty.

Suscepit Israel puerum suum; * recordatus misericordiæ suæ.

He hath received Israel His servant, being mindful of His mercy.

Sicut locutus est ad patres nostros; * Abraham et semini ejus in sæcula.

As He spoke to our fathers, to Abraham, and to His seed forever.

Gloria Patri, &c.

Glory, &c.

Then follows the prayer, which is different every Sunday.

V. Dominus vobiscum.

V. The Lord be with you.

R. Et cum spiritu tuo.

R. And with thy spirit.

V. Benedicamus Domino.

V. Let us bless the Lord.

R. Deo gratias.

R. Thanks be to God.

V. Fidelium animæ, per misericordiam Dei, requiescant in pace.

V. May the souls of the faithful, through the mercy of God, rest in peace.

R. *Amen.*

R. *Amen.*

Pater noster, &c.

Our Father, &c.

When Complin does not immediately follow Vespers, after the verse, *Fidelium animæ* and the *Pater noster*, is said:

V. Dominus det nobis suam pacem.
R. Et vitam æternam. *Amen.*

V. Our Lord grant us His peace.
R. And life everlasting. *Amen.*

Then is said, according to the time, one of the following

ANTHEMS TO THE BLESSED VIRGIN.

From the first Sunday in Advent, to the Purification, inclusively.

ALMA Redemptoris Mater, quæ pervia cœli,
Porta manes, et stella maris, succurre cadenti,
Surgere qui curat populo; tu quæ genuisti,
Natura mirante, tuum sanctum Genitorem,
Virgo prius ac posterius, Gabrielis ab ore.
Sumens illud Ave, peccatorum miserere.

MOTHER of Jesus, Heaven's open gate.
Star of the sea, support the fallen state
Of mortals; thou whose womb thy Maker bore;
And yet, strange thing, a virgin as before;
Who didst, from Gabriel's hail, this news receive.
Repenting sinners by thy prayers relieve.

In Advent.

V. Angelus Domini nuntiavit Mariæ.

V. The Angel of the Lord declared his message to Mary.

R. Et concepit de Spiritu sancto.

R. And she conceived by the Holy Ghost.

OREMUS.

GRATIAM tuam quæsumus Domine, mentibus nostris infunde; ut qui, Angelo nuntiante, Christi Filii tui incarnationem cognovimus, passionem ejus et crucem ad resurrectionis gloriam perducamur. Per eumdem Christum Dominum nostrum.

R. *Amen.*

LET US PRAY.

POUR forth, we beseech Thee, O Lord! Thy grace into our hearts, that we, to whom the incarnation of Christ Thy Son has been made known by the message of an Angel, may, by His passion and cross, be brought to the glory of His resurrection: Through the same Christ, our Lord.

R. *Amen.*

After Advent.

V. Post partum Virgo inviolata permansisti.

R. Dei genitrix, intercede pro nobis.

V. After child-birth, thou didst remain an inviolate virgin.

R. Mother of God, make intercession for us.

OREMUS.

DEUS, qui salutis æternæ, beatæ Ma-

LET US PRAY.

O GOD! who by the fruitful virginity of

riæ virginitate fœcunda, humano generi præmia præstitisti: tribue, quæsumus; ut ipsam pro nobis intercedere sentiamus, per quam meruimus auctorem vitæ suscipere, Dominum nostrum Jesum Christum filium tuum. *Amen.*

the Blessed Virgin Mary, hast given to mankind the rewards of eternal salvation; grant, we beseech Thee, that we may be sensible of the benefits of her intercession, by whom we have received the Author of life, our Lord Jesus Christ, Thy Son. *Amen.*

From the Purification to Easter.

AVE Regina cœlorum,
Ave Domina Angelorum,
Salve radix, salve porta,
Ex qua mundo lux est orta.
Gaude Virgo gloriosa,
Super omnes speciosa;
Vale, o valde decora.
Et pro nobis Christum exora.

HAIL, Mary, queen of heavenly spheres
Hail, whom the angelic host reveres.
Hail, fruitful root, hail, sacred gate,
Whence the world's light derives its date.
O glorious maid, with beauty bless'd!
May joys eternal fill thy breast.
Thus crown'd with beauty and with joy,
Thy prayers with Christ for us employ.

V. Dignare me laudare te, Virgo sacrata.

R. Da mihi virtutem contra hostes tuos.

V. Vouchsafe, O sacred Virgin! to accept my praises.

R. Give me power against thy enemies.

OREMUS.

CONCEDE, misericors Deus, fragilitati nostræ præsidium; ut qui sanctæ Dei genitricis memoriam agimus, intercessionis ejus auxilio a nostris iniquitatibus resurgamus. Per eumdem Christum Dominum nostrum. R. *Amen.*

LET US PRAY.

GRANT us, O merciful God! strength against all our weakness; that we, who celebrate the memory of the holy Mother of God, may, by the help of her intercession, rise again from our iniquities: Through the same Christ, our Lord. R. *Amen.*

From Easter until Trinity, Regina cœli, *page* 15.

From Trinity Sunday till Advent.

SALVE, Regina, Mater misericordiæ; vita, dulcedo, et spes nostra, salve.

Ad te clamamus, exsules filii Evæ. Ad

HAIL, O Queen, O Mother of mercy! hail, our life, our comfort, and our hope.

We, the banished children of Eve, cry

te suspiramus, gementes et flentes, in hac lacrymarum valle.

Eia ergo advocata nostra, illos tuos misericordes oculos ad nos converte.

Et Jesum benedictum fructum ventris tui, nobis post hoc exsilium ostende:

O clemens! O pia! O dulcis Virgo Maria!

V. Ora pro nobis, sancta Dei Genitrix!

R. Ut digni efficiamur promissionibus Christi.

out unto thee. To thee we send up our sighs, groaning and weeping in this vale of tears.

Come, then, our advocate, and look upon us with those, thy pitying eyes.

And after this, our banishment, show us Jesus, the blessed fruit of thy womb.

O merciful! O pious! O sweet Virgin Mary!

V. Pray for us, O holy Mother of God!

R. That we may be made worthy of the promises of Christ.

OREMUS.

OMNIPOTENS sempiterne Deus, qui gloriosæ Virginis Matris Mariæ corpus et animam ut dignum Filii tui habitaculum effici mereretur, Spiritu sancto cooperante, præparasti; da, ut cu-

LET US PRAY.

ALMIGHTY and eternal God! who, by the co-operation of the Holy Ghost, didst prepare the body and soul of the glorious Virgin Mother, Mary, that she might become a worthy habitation

jus commemoratione lætamur, ejus pia intercessione ab instantibus malis, et a morte perpetua liberemur. Per eumdem Christum Dominum nostrum.

R. *Amen.*

V. Divinum auxilium maneat semper nobiscum.

R. *Amen.*

for Thy Son; grant, that as with joy we celebrate her memory, so by her pious intercession we may be delivered from present evils and eternal death. Through the same Christ, our Lord.

R. *Amen.*

V. May the divine assistance always remain with us.

R. *Amen.*

VESPERS OF THE MOST BLESSED VIRGIN.

Ave Maria.
V. Deus, in adjutorium meum intende.
R. Domine, ad adjuvandum me festina.
Gloria, &c.

Hail, Mary.
V. O God, come to my assistance.
R. O Lord, make haste to help me.
Glory, &c.

Ant. Dum esset rex.

Ant. While the king.

Psalm 109. Dixit Dominus. *See page* 398.

Ant. Dum esset rex in accubitu suo, nardus mea dedit odorem suavitatis.
Ant. Læva ejus.

Ant. While the king was reposing, my spikenard yielded the odor of sweetness.
Ant. His left hand.

Psalm 112. Laudate, pueri. *See page* 403.

Ant. Læva ejus sub capite meo, et dextera illius amplexabitur me.
Ant. Nigra sum.

Ant. His left hand under my head, and His right hand shall embrace me.
Ant. I am black.

PSALMUS 121.

LÆTATUS sum in his quæ dicta sunt mihi: * in domum Domini ibimus.

Stantes erant pedes nostri, * in atriis tuis Jerusalem.

Jerusalem, quæ ædificatur ut civitas: * cujus participatio ejus in idipsum.

Illuc enim ascenderunt tribus, tribus Domini: * testimonium Israel, ad confitendum nomini Domini.

Quia illic sederunt sedes in judicio, * sedes super domum David.

Rogate quæ ad pacem sunt Jerusalem: * et abundantia diligentibus te.

Fiat pax in virtute tua, * et abundantia in turribus tuis.

PSALM 121.

I REJOICED at the things that were said to me: we shall go into the house of the Lord.

Our feet were standing in thy courts, O Jerusalem!

Jerusalem, which is built as a city: which is compact together.

For thither did the tribes go up, the tribes of the Lord; the testimony of Israel, to praise the name of the Lord.

Because their seats have sat in judgment, seats upon the house of David.

Pray ye for the things that are for the peace of Jerusalem; and abundance for them that love thee.

Let peace be in thy strength; and abundance in thy towers.*

Propter
os, et proxi
loquebar pa

Propter d
mini Dei nos
sivi bona tib

Gloria Pat

Ant. Nigra
formosa filiæ
lem: ideo di
rex, et intro
in cubiculum

Ant. Jam
transiit.

PSALMUS

NISI Dominu
caverit do
in vanum labor
qui ædificant e
Nisi Dominus
dierit civitatem,
tra vigilat qui c
eam.
Vanum est
ante lucem surg
surgite postqua

Propter fratres meos, et proximos meos, * loquebar pacem de te.

Propter domum Domini Dei nostri, * quæsivi bona tibi.

Gloria Patri, &c.

Ant. Nigra sum, sed formosa filiæ Jerusalem: ideo dilexit me rex, et introduxit me in cubiculum suum.

Ant. Jam hiems transiit.

PSALMUS 126.

NISI Dominus ædificaverit domum, * in vanum laboraverunt qui ædificant eam.

Nisi Dominus custodierit civitatem, * frustra vigilat qui custodit eam.

Vanum est vobis ante lucem surgere: * surgite postquam se-

For the sake of my brethren, and of my neighbors, I spoke peace of thee.

Because of the house of the Lord our God, I have sought good things for thee.

Glory, &c.

Ant. I am black, but beautiful, O daughters of Jerusalem: therefore hath the King loved me, and brought me into His dwelling.

Ant. Now is the winter past.

PSALM 126.

UNLESS the Lord build the house, they labor in vain that build it.

Unless the Lord keep the city, he watcheth in vain that keepeth it.

It is vain for you to rise before light; rise ye after you have

deritis, qui manducatis panem doloris.

Cum dederit dilectis suis somnum: * ecce hæreditas Domini, filii; merces, fructus ventris.

Sicut sagittæ in manu potentis: * ita filii excussorum.

Beatus vir qui implevit desiderium suum ex ipsis: * non confundetur cum loquetur inimicis suis in porta.

Gloria Patri, &c.

Ant. Jam hiems transiit, imber abiit, et recessit: surge, amica mea, et veni.

Ant. Speciosa facta es.

PSALMUS 147.

LAUDA, Jerusalem, Dominum: * lauda Deum tuum, Sion.

sat, you that eat the bread of sorrow.

When He shall give sleep to His beloved: behold, the inheritance of the Lord are children; the reward, the fruit of the womb.

As arrows in the hand of the mighty, so the children of them that have been shaken.

Blessed is the man that hath filled his desire with them; he shall not be confounded when he shall speak to his enemies in the gate.

Glory, &c.

Ant. Now is the winter past, the rain is over and gone: arise, my beloved, and come.

Ant. Ant. Thou art all beautiful.

PSALM 147.

PRAISE the Lord, O Jerusalem! praise thy God, O Sion!

Quoniam confortavit seras portarum tuarum : * benedixit filiis tuis in te.

Qui posuit fines tuos pacem : * et adipe frumenti satiat te.

Qui emittit eloquium suum terræ : * velociter currit sermo ejus.

Qui dat nivem sicut lanam : * nebulam sicut cinerem spargit.

Mittit crystallum suam sicut buccellas : * ante faciem frigoris ejus quis sustinebit ?

Emittet verbum suum, et liquefaciet ea ; * flabit spiritus ejus, et fluent aquæ.

Qui annuntiat verbum suum Jacob ; * justitias et judicia sua Israel.

Non fecit taliter omni nationi ; * et judi-

Because He hath strengthened the bolts of thy gates : He hath blessed thy children within thee.

Who hath placed peace in thy borders ; and who filleth thee with the fat of corn.

Who sendeth forth His speech to the earth : His word runneth swiftly.

Who giveth snow like wool ; scattereth mists like ashes.

He sendeth His crystal like morsels : who shall stand before the face of His cold ?

He shall send out His word, and shall melt them ; His wind shall blow, and the waters shall run.

Who declareth His word to Jacob ; His justices and His judgments to Israel.

He hath not done in like manner to every

cia sua non manifestavit eis.

Gloria Patri, &c.

Ant. Speciosa facta es, et suavis in deliciis tuis, sancta Dei Genitrix.

nation: and His judgments He hath not made manifest to them.

Glory, &c.

Ant. Thou art all beautiful and sweet in thy delights, O holy Mother of God.

The Little Chapter. Eccles. xxiv. 14.

Ab initio et ante sæcula creata sum, et usque ad futurum sæculum non desinam, et in habitatione sancta coram ipso ministravi.

R. Deo gratias.

From the beginning, and before the world, was I created, and unto the world to come, I shall not cease to be, and in the holy dwelling-place, I have ministered before Him.

R. Thanks be to God.

Hymn Ave Maris Stella, *see* Index.

Ant. Beata Mater.

Ant. Blessed Mother.

In Paschal time.

Ant. Regina cœli.

Ant. Queen of Heaven.

Magnificat, *page* 409.

Ant. Beata Mater et intacta Virgo, gloriosa

Ant. Blessed Mother and inviolate Virgin,

Regina mundi, intercede pro nobis ad Dominum.

glorious Queen of the world, intercede for us with the Lord.

In Paschal time.

Ant. Regina cæli, lætare, alleluia. Quia quem meruisti portare, alleluia. Resurrexit sicut dixit, alleluia. Ora pro nobis Deum, alleluia.

Ant. O Queen of Heaven, rejoice, Alleluia. For He whom thou didst deserve to bear, Alleluia. Is risen again, as He said, Alleluia. Pray for us to God, Alleluia.

Kyrie eleison. Christe eleison. Kyrie eleison.

Lord, have mercy. Christ, have mercy. Lord, have mercy.

V. Domine, exaudi orationem meam.

V. O Lord, hear my prayer.

R. Et clamor meus ad te veniat.

R. And let my cry come unto Thee.

Oremus.

CONCEDE nos famulos tuos, quæsumus, Domine Deus, perpetua mentis et corporis sanitate gaudere; et gloriosa Beatæ Mariæ semper Virginis intercessione, a præsenti

Let us pray.

GRANT, we beseech Thee, O Lord God, that we, thy servants, may enjoy perpetual health, both of mind and body; and by the glorious intercession of Blessed Mary ever

liberari tristitia, et æterna perfrui lætitia. Per Dominum nostrum, &c.

R. Amen.

V. Domine, exaudi orationem meam.

R. Et clamor meus ad te veniat.

V. Benedicamus Domino.

R. Deo gratias.

V. Fidelium animæ, per misericordiam Dei, requiescant in pace.

R. Amen.

Virgin, may be delivered from present sorrow, and attain unto eternal joy. Through our Lord, &c.

R. Amen.

V. O Lord, hear my prayer.

R. And let my cry come unto Thee.

V. Let us bless the Lord.

R. Thanks be to God.

V. May the souls of the faithful, through the mercy of God, rest in peace.

R. Amen.

If the office is ended here, one of the Anthems of the most Blessed Virgin, *is said, according to the season.*

ON FESTIVALS OF THE APOSTLES.

First Vespers : * Second Vespers, Psalms, *Dixit Dominus*, page 398, *Laudate pueri Dominum*, page 403.

* The asterisk designates those festivals for which no particular Psalms are appointed: on these festivals, the Psalms which are placed under the head of Sunday are said. The first vespers are said on the eve of the festival.

PSALMUS 115.

CREDIDI, propter quod locutus sum: * ego autem humiliatus sum nimis.

Ego dixi in excessu meo: * Omnis homo mendax.

Quid retribuam Domino * pro omnibus, quæ retribuit mihi?

Calicem salutaris accipiam, * et nomen Domini invocabo.

Vota mea Domino reddam coram omni populo ejus: * pretiosa in conspectu Domini mors sanctorum ejus.

O Domine, quia ego servus tuus: * et filius ancillæ tuæ.

Dirupisti vincula mea: * tibi sacrificabo hostiam laudis, et nomen Domini invocabo.

PSALM 115.

I HAVE believed, therefore have I spoken: but I have been humbled exceedingly.

I said in my excess, every man is a liar.

What shall I render to the Lord, for all the things that He hath rendered to me?

I will take the chalice of salvation: and I will call upon the name of the Lord.

I will pay my vows to the Lord, before all His people: precious in the sight of the Lord is the death of His saints.

O Lord! for I am Thy servant: I am Thy servant, and the son of Thy handmaid.

Thou hast broken my bonds: I will sacrifice to Thee the sacrifice of praise, and I will call upon the name of the Lord.

Vota mea Domino reddam in conspectu omnis populi ejus: * in atriis domus Domini, in medio tui, Jerusalem.

Gloria Patri, &c.

PSALMUS 125.

IN convertendo Dominus captivitatem Sion, * facti sumus sicut consolati.

Tunc repletum est gaudio os nostrum: * et lingua nostra exsultatione.

Tunc dicent inter gentes: * Magnificavit Dominus facere cum eis.

Magnificavit Dominus facere nobiscum: * facti sumus lætantes.

Converte, Domine, captivitatem nostram. * sicut torrens in austro.

Qui seminant in la-

I will pay my vows to the Lord in the sight of all His people: in the courts of the house of the Lord, in the midst of thee, O Jerusalem!

Glory, &c.

PSALM 125.

WHEN the Lord brought back the captivity of Sion, we became like men comforted.

Then was our mouth filled with gladness; and our tongue with joy.

Then shall they say among the Gentiles: The Lord hath done great things for them.

The Lord hath done great things for us: we are become joyful.

Turn again our captivity, O Lord! as a stream in the south.

They that sow in

crymis, * in exsultatione metent.

Euntes ibant et flebant, * mittentes semina sua.

Venientes autem venient cum exsultatione, * portantes manipulos suos.

Gloria Patri, &c.

tears, shall reap in joy.

Going, they went and wept, casting their seeds.

But coming, they shall come with joyfulness, carrying their sheaves.

Glory, &c.

PSALMUS 138.

DOMINE, probasti me, et cognovisti me: * tu cognovisti sessionem meam, et resurrectionem meam.

Intellexisti cogitationes meas de longe: * semitam meam, et funiculum meum investigasti.

Et omnes vias meas prævidisti: * quia non est sermo in lingua mea.

Ecce, Domine, tu cognovisti omnia, novissima et antiqua: * tu formasti me, et po-

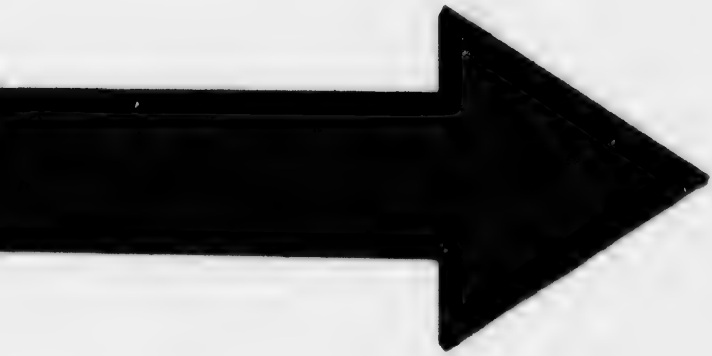
PSALM 138.

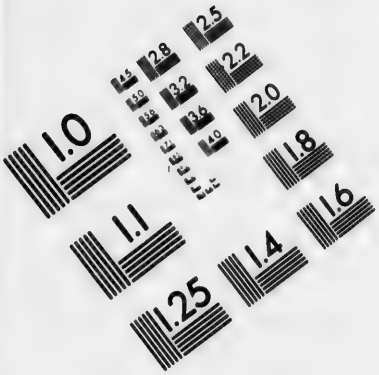
LORD, Thou hast proved me, and known me; Thou hast known my sitting down and my rising up.

Thou hast understood my thoughts afar off: my path and my line Thou hast searched out.

And Thou hast foreseen all my ways: for there is no speech in my tongue.

Behold, O Lord, Thou hast known all things, the last and those of old: Thou





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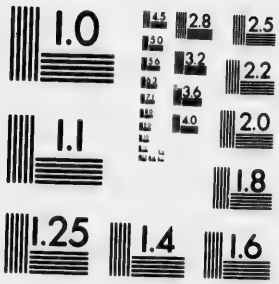

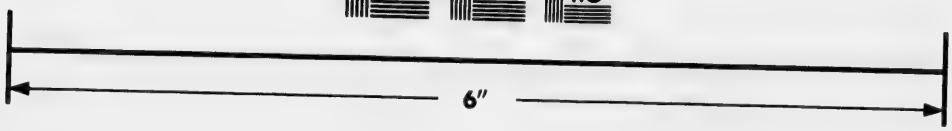

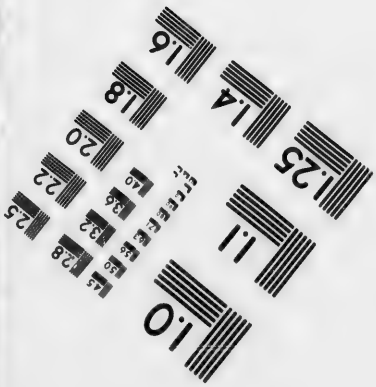

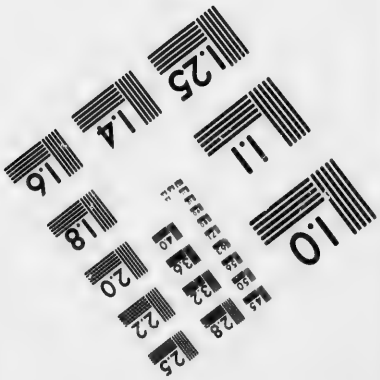

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suisti super me manum tuam.

hast formed me, and hast laid Thy hand upon me.

Mirabilis facta est scientia tua ex me: * confortata est, et non potero ad eam.

Thy knowledge is become wonderful to me: it is high, and I cannot reach to it.

Quo ibo a spiritu tuo? * et quo a facie tua fugiam?

Whither shall I go from Thy spirit? or whither shall I flee from Thy face?

Si ascendero in cœlum, tu illic es: * si descendero in infernum, ades.

If I ascend into Heaven, Thou art there: if I descend into hell, Thou art pesent.

Si sumpsero pennas meas diluculo, * et habitavero in extremis maris,

If I take my wings early in the morning, and dwell in the uttermost parts of the sea,

Etenim illuc manus tua deducet me: * et tenebit me dextera tua.

Even there also shall Thy hand lead me; and Thy right hand shall hold me.

Et dixi: Forsitan tenebræ conculcabunt me: * et nox illuminatio mea in deliciis meis.

And I said: Perhaps darkness shall cover me: and night shall be my light in my pleasures.

Quia tenebræ non obscurabuntur a te, et nox sicut dies illuminabitur: * sicut tene-

But darkness shall not be dark to Thee, and night shall be light as the day: the dark-

bræ ejus, ita et lumen ejus.

Qui tu possedisti renes meos: * suscepisti me de utero matris meæ.

Confitebor tibi quia terribiliter magnificatus es: * mirabilia opera tua, et anima mea cognoscit nimis.

Non est occultatum os meum a te, quod fecisti in occulto: * et substantia mea in inferioribus terræ.

Imperfectum meum viderunt oculi tui, et in libro tuo omnes scribentur: * dies formabuntur, et nemo in eis.

Mihi autem nimis honorificati sunt amici tui, Deus: * nimis confortatus est principatus eorum.

Dinumerabo eos, et super arenam multi-

ness thereof, and the light thereof, are alike to Thee.

For Thou hast possessed my reins: Thou hast protected me from my mother's womb.

I will praise Thee, for Thou art fearfully magnified: wonderful are Thy works, and my soul knoweth right well.

My bone is not hidden from Thee, which Thou hast made in secret; and my substance in the lower parts of the earth.

Thy eyes did see my imperfect being, and in Thy book all shall be written: days shall be formed, and no one in them.

But to me, Thy friends, O God! are made exceedingly honorable: their principality is exceedingly strengthened.

I will number them, and they shall be mul-

plicabuntur: * exsurrexi, et adhuc sum tecum.

Si occideris, Deus, peccatores: * viri sanguinum declinate a me.

Quia dicitis in cogitatione: * Accipient in vanitate civitates tuas.

Nonne qui oderunt te Domine, oderam: * et super inimicos tuos tabescebam?

Perfecto odio oderam illos: * et inimici facti sunt mihi.

Proba me, Deus, et scito cor meum: * interroga me, et cognosce semitas meas.

Et vide, si via iniquitatis in me est: * et deduc me in via æterna.

Gloria Patri, &c.

tiplied above the sand: I rose up, and am still with Thee.

If Thou wilt kill the wicked, O God: ye men of blood, depart from me.

Because you say in thought: they shall receive thy cities in vain.

Have I not hated them, O Lord! that hate Thee; and pined away because of Thy enemies?

I have hated th with a perfect hatred and they are become enemies to me.

Prove me, O God! and know my heart: examine me, and know my paths.

And see if there be in me the way of iniquity: and lead me in the eternal way.

Glory, &c.

On Festivals of one Martyr or several. — First Vespers: * Second Vespers, instead of *Laudate Dominum*, the last psalm is *Credidi*, page 425.

On Festivals of Confessors, not Bishops.*

ON FESTIVALS OF CONFESSORS, BISHOPS.

First Vespers: * in the Second Vespers, the last psalm is the following:

Psalmus 131.

MEMENTO, Domine, David, * et omnis mansuetudinis ejus.

Sicut juravit Domino, * votum vovit Deo Jacob:

Si introiero in tabernaculum domus meæ: * si ascendero in lectum strati mei:

Si dedero somnum oculis meis, * et palpebris meis dormitationem;

Et requiem temporibus meis, donec inveniam locum Domi-

Psalm 131.

O LORD! remember David, and all his meekness:

How he swore to the Lord: he vowed a vow to the God of Jacob:

If I shall enter into the tabernacle of my house: if I shall go up into the bed wherein I lie:

If I shall give sleep to my eyes, or slumber to my eyelids,

Or rest to my temples; until I find out a place for the Lord,

no, * tabernaculum Deo Jacob.

Ecce audivimus eam in Ephrata : * invenimus eam in campis silvæ.

Introibimus in tabernaculum ejus : * adorabimus in loco, ubi steterunt pedes ejus.

Surge, Domine, in requiem tuam, * tu et arca sanctificationis tuæ.

Sacerdotes tui induantur justitiam : * et sancti tui exsultent.

Propter David servum tuum, * non avertas faciem Christi tui.

Juravit Dominus David veritatem et non frustrabitur eam : * de fructu ventris tui ponam super sedem tuam.

a tabernacle for the God of Jacob.

Behold we have heard of it in Ephrata; we have found it in the fields of the wood.

We will go into His tabernacle : we will adore in the place where His feet stood.

Arise, O Lord ! into Thy resting place; Thou and the ark, which Thou hast sanctified.

Let Thy priests be clothed with justice; and let Thy saints rejoice.

For Thy servant David's sake, turn not away the face of Thy anointed.

The Lord hath sworn truth to David, and He will not make it void; of the fruit of thy womb I will set upon thy throne.

Si custodierint filii tui testamentum meum, * et testimonia mea hæc, quæ docebo eos:

If thy children will keep My covenant, and these My testimonies which I shall teach them:

Et Filii eorum usque in sæculum, * sedebunt super sedem tuam.

Their children also for evermore shall sit upon thy throne.

Quoniam elegit Dominus Sion: * elegit eam in habitationem sibi.

For the Lord hath chosen Sion: He hath chosen it for His dwelling.

Hæc requies mea in sæculum sæculi: * hic habitabo, quoniam elegi eam.

This is My rest for ever and ever: here will I dwell, for I have chosen it.

Viduam ejus benedicens benedicam: * pauperes ejus saturabo panibus.

Blessing I will bless her widow; I will satisfy her poor with bread.

Sacerdotes ejus induam salutari: * et sancti ejus exultatione exultabunt.

I will clothe her priests with salvation: and her saints shall rejoice with exceeding great joy.

Illuc producam cornu David: * paravi lucernam Christo meo.

There will I bring forth a horn to David: I have prepared a lamp for my anointed.

Inimicos ejus induam confusione: * su-

His enemies I will clothe with confusion

per ipsum autem efflorebit sanctificatio mea.	but upon him shall my sanctification flourish.
Gloria, &c.	Glory, &c.

On Festivals of Virgins.—The Psalms as on Festivals of the Blessed Virgin, page 417.

On Festivals of Holy Women.—Psalms as the preceding.

On the Festival of All Saints.—At Second Vespers, the last Psalm is *Credidi*, page 425.

In Advent.—Second Vespers.*

ON CHRISTMAS DAY.

First Vespers: * Second Vespers, Psalms, *Dixit Dominus*, page 398, *Confitebor*, page 400, *Beatus vir*, page 401.

De profundis, *page* 23.

Memento, Domine, *page* 431.

On the Festival of the Epiphany. *

On the Festival of the Holy Name of Jesus. *

IN LENT.—Second Vespers. *

ON THE FESTIVAL OF EASTER.—Second Vespers. *

ON THE FESTIVAL OF ASCENSION. *

ON THE FESTIVAL OF WHITSUNDAY. *

ON THE FESTIVAL OF CORPUS CHRISTI.

Psalms, *Dixit Dominus*, page 398, *Confitebor*, page 400, *Credidi*, page 425.

PSALMUS 127.

BEATI omnes qui timent Dominum: qui ambulant in viis ejus.

Labores manuum tuarum quia manducabis: * beatus es, et bene tibi erit.

Uxor tua sicut vitis abundans, * in lateribus domus tuæ.

Filii tui sicut novel-

PSALM 127.

BLESSED are all they that fear the Lord: that walk in His ways.

For thou shalt eat the labors of thy hands: blessed art thou, and it shall be well with thee.

Thy wife as a fruitful vine, on the sides of thy house.

Thy children as ol-

læ olivarum, * in circuitu mensæ tuæ.

Ecce sic benedicitur homo, * qui timet Dominum.

Benedicat tibi Dominus ex Sion: * et videas bona Jerusalem omnibus diebus vitæ tuæ.

Et videas filios filiorum tuorum, * pacem super Israel.

Gloria Patri, &c.

ive plants round about thy table.

Behold, thus shall the man be blessed, that feareth the Lord.

May the Lord bless thee out of Sion: and mayst thou see the good things of Jerusalem, all the days of thy life.

And mayst thou see thy children's children, peace upon Israel. Glory, &c.

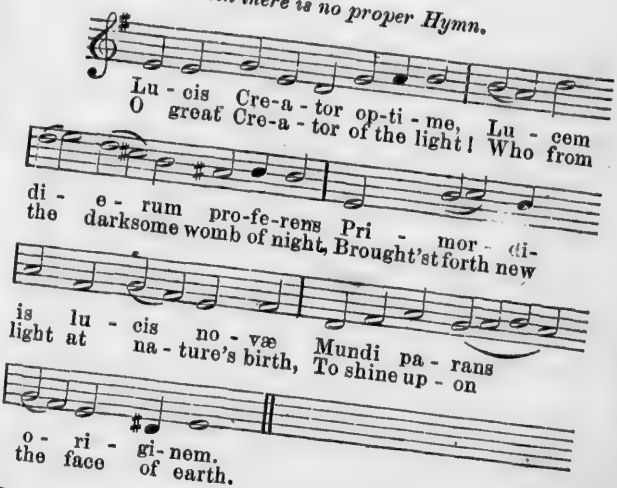
The fifth Psalm, Lauda Jerusalem, *page* 420.

HYMNS, PROSES, ANTHEMS, AND MOTETS.

for different Seasons and Festivals.

On Sunday.

When there is no proper Hymn.



Qui mane junctum vesperi
Diem vocari præcipis,

Who, by the morn and evening ray,
Hast measured time and call'd it day:

Illabitur tetrum chaos;
Audi preces cum fletibus.

While sable night involves the spheres,
Vouchsafe to hear our pray'rs and tears;

Ne mens gravata crimine,
Vitæ sit exsul munere,
Dum nil perenne cogitat,
Seseque culpis illigat.

Lest our frail mind with sin defiled,
From gift of life should be exiled,
While on no heavenly thing she thinks;
But twines herself in Satan's links.

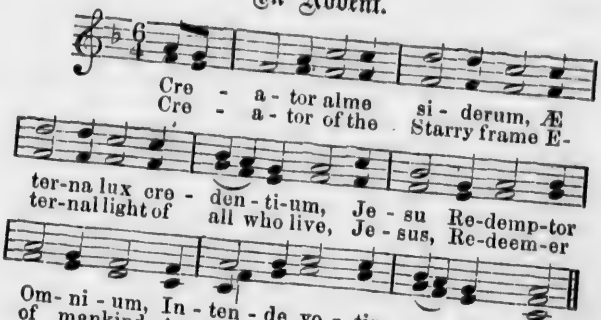
Cœleste pulset ostium,
Vitale tollat præmium:
Vitemus omne noxium:
Purgemus omne pessimum.

Oh! may she soar to Heaven above,
The happy seat of life and love;
Meantime, all sinful actions shun,
And satisfy for evil done.

Præsta, Pater piissime,
Patrique compar Unice,
Cum Spiritu Paraclito,
Regnans per omne sæculum.
Amen.

This prayer, most gracious Father, hear;
Thy equal Son incline His ear,
Who, with the Holy Ghost and Thee,
Doth live and reign eternally.
Amen.

In Advent.



Qui dæmonis ne fraudibus
Periret orbis, impetu
Amoris actus, languidi
Mundi medela factus es.

Commune qui mundi nefas
Ut expiares, ad crucem
E Virginis sacrario
Intacta prodis Victima.

Cujus potestas gloriæ,
Nomenque cum primum sonat,

When man was sunk in sin and death,
Lost in the depth of Satan's snare,
Love brought Thee down to cure our ills,
By taking of those ills a share.

Thou, for the sake of guilty man,
Causing Thine own pure Blood to flow,
Didst issue from Thy virgin shrine,
And to the cross a Victim go.

So great the glory of Thy might,
If we but chance Thy name to sound,

Et cœlites et inferi
Tremente curvantur genu.

Te deprecamur, ultimæ
Magnum diei Judicem :
Armis supernæ gratiæ.
Defende nos ab hostibus

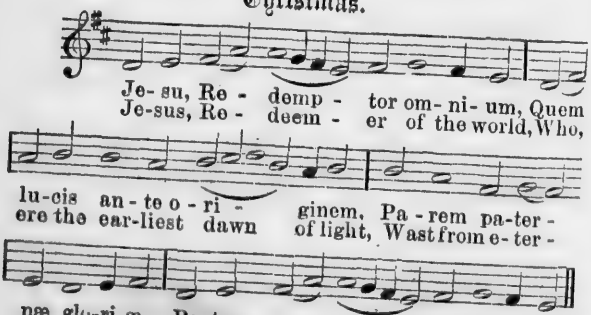
Virtus, honor, laus, gloria
Deo Patri cum Filio,
Sancto simul Paraclito,
In sæculorum sæcula.
Amen.

At once all Heaven and hell unite
In bending low with awe profound.

Great Judge of all, in that last day,
When friends shall fail, and foes combine,
Be present then with us, we pray,
To guard us with Thine arm divine.

To God the Father, and the Son,
All praise, and power, and glory be;
With Thee, O holy Comforter,
Henceforth, through all eternity. Amen.

Christmas.



Tu lumen et splendor Patris,
Tu spes perennis omnium,
Intende quas fundunt preces
Tui per orbem servuli.

Memento, rerum Conditor,
Nostri quod olim corporis,
Sacrata ab alvo Virginis
Nascendo, formam sumpseris.

Testatur hoc præsens dies,
Currens per anni circulum,
Quod solus e sinu Patris
Mundi salus adveneris.

Hunc astra, tellus, æquora,
Hunc omne quod cœlo subest
Salutis auctorem novæ
Novo salutat cantico.

Et nos, beata quos sacri
Rigavit unda sanguinis,
Natalis ob diem tui,
Hymni tributum solvimus.

Immortal Hope of all mankind,
In whom the Father's face we see,
Hear Thou the pra[illegible] Thy people pour,
This day, throughout the world to Thee.

Remember, O Creator Lord,
That in the Virgin's sacred womb
Thou wast conceived, and of her flesh
Didst our mortality assume.

This ever-bless'd recurring day
Its witness bears, that all alone,
From Thy own Father's bosom forth,
To save the world Thou camest down.

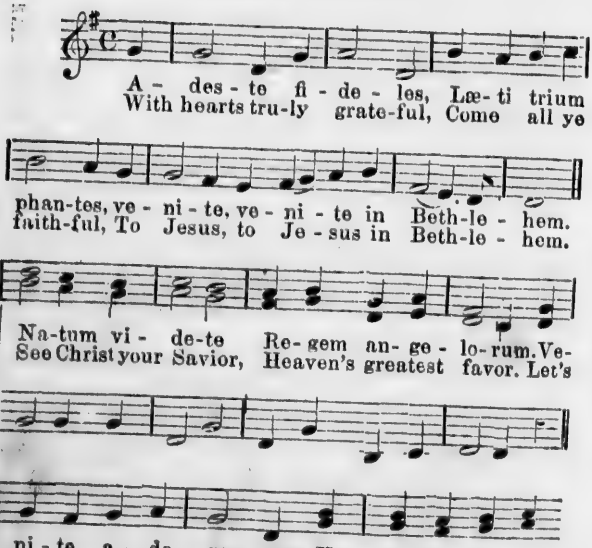
O day, to which the seas and sky,
And earth and Heaven, glad welcome sing;
O day, which heal'd our misery,
And brought on earth salvation's King.

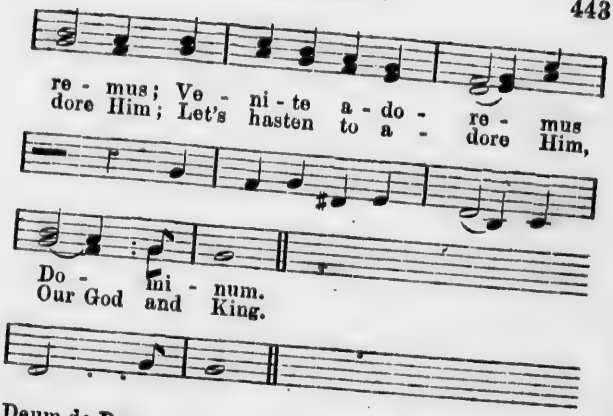
We too, O Lord, who have been cleansed
In Thy own font of Blood divine
Offer the tribute of sweet song
On this bless'd natal day of Thine.

Jesu, tibi sit gloria,
Qui natus es de Virgine,
Cum Patre et almo Spiritu,
In sempiterna sæcula.
Amen.

O Jesus, born of Virgin bright,
Immortal glory be to Thee;
Praise to the Father infinite,
And Holy Ghost eternally.
Amen

ADESTE FIDELES.





Deum de Deo,
Lumen de lumine,
Gestant puellæ viscera,
Deum verum
Genitum non factum,
Venite, &c.

Cantet nunc Io!
Chorus angelorum,
Cantet nunc aula cœlestium.
Gloria, Gloria,
In excelsis Deo:
Venite, &c.

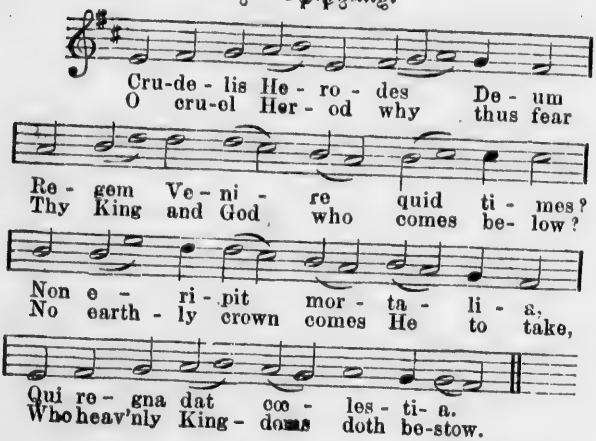
Ergo qui natus
Die hodierna,
Jesu tibi sit gloria.
Patris æterni
Verbum caro factum.
Venite, &c.

God to God equal,
Light of Light Eternal;
Carried in Virgin's ever spotless womb:
He all preceded,
Begot, not created;
Let's hasten, &c,

Angels now praise Him,
Loud their voices raising,
The heavenly mansions with joy now ring:
Praise, honor, glory,
To Him who's most holy;
Let's hasten, &c.

To Jesus, born this day,
Grateful homage repay;
To Him who all heavenly gifts doth bring;
Word, uncreated,
To our flesh united;
Let's hasten, &c.

The Epiphany.



Ibant Magi, quam viderant,
Stellam sequentes præviam:
Lumen requirunt lumine,
Deum fatentur munere.

The wiser Magi see the star,
And follow as it leads before:
By its pure ray they seek the Light,
And with their gifts that Light adore.

Lavacra puri gurgitis
Cœlestis Agnus attigit:
Peccata quæ non detulit,
Nos abluendo sustulit.

Behold at length the heavenly Lamb
Baptized in Jordan's sacred flood;
There consecrating by His touch
Water to cleanse us in His Blood.

Novum genus potentiæ:
quæ vinum bescunt hydriæ,

But Cana saw her glorious Lord
Begin His miracles divine;

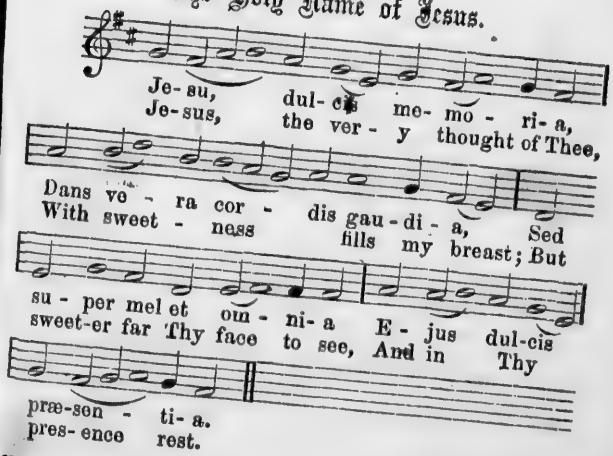
Vinumque jussa fundere,
Mutavit unda originem.

Jesu, tibi sit gloria,
Qui apparuisti gentibus,
Cum Patre, et almo Spiritu,
In sempiterna sæcula.
Amen.

When water, reddening at His word,
Flow'd forth obedient in wine.

To Thee, O Jesus, who Thyself
Hast to the Gentile world display'd,
Praise, with the Father evermore,
And with the Holy Ghost, be paid.
Amen.

The Holy Name of Jesus.



Nil canitur suavius,
Nil auditur jucundius,

Nor voice can sing, nor heart can frame,
Nor can the memory find,

Nil cogitatur dulcius,
Quam Jesus Dei Filius.

Jesu, spes pœnitentibus,
Quam pius es petentibus!
Quam bonus te quærentibus!
Sed quid invenientibus!

Nec lingua valet dicere,
Nec littera exprimere;
Expertus potest credere,
Quid sit Jesum diligere.

Sis, Jesu, nostrum gaudium,
Qui es futurus præmium;
Sit nostra in te gloria,
Per cuncta semper sæcula.
Amen.

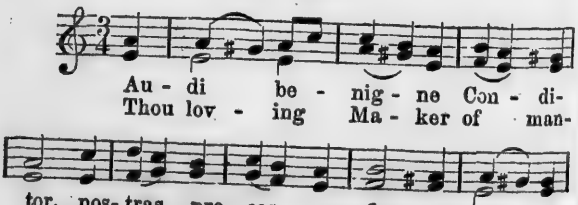
A sweeter sound than Thy blest name,
O Savior of mankind.

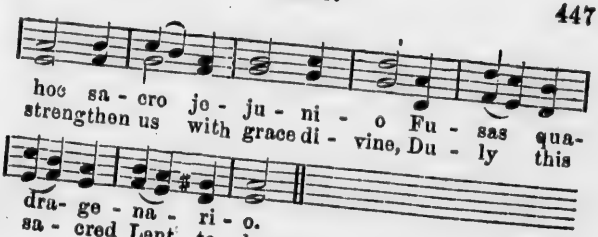
O hope of every contrite heart,
O joy of all the meek,
To those who fall, how kind Thou art!
How good to those who seek!

But what to those who find? ah this,
Nor tongue nor pen can show;
The love of Jesus, what it is,
None but His lov'd ones know.

Jesus, our only joy be Thou,
As Thou our prize wilt be;
Jesus, be Thou our glory now,
And through eternity.
Amen.

In Lent.





Scrutator almæ cordium,
Infirma tu scis virium :
Ad te reversis exhibe
Remissionis gratiam.

Multum quidem peccavimus,
Sed parce confitentibus :
Ad nominis laudem tui,
Confer medelam languidis.

Concede nostrum conteri
Corpus per abstinentiam,
Culpæ ut relinquant pabulum
Jejuna corde criminum.

Præsta, beata Trinitas,
Concede, simplex Unitas :
Ut fructuosa sint tuis
Jejuniorum munera.

Amen.

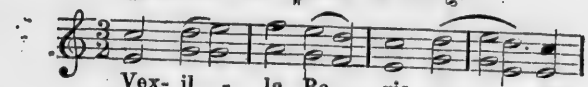
Searcher of hearts, Thou dost our ills
Discern, and all our weakness know :
Again to Thee with tears we turn;
Again to us Thy mercy show

Much have we sinn'd ; but we confess
Our guilt, and all our faults deplore :
Oh, for the praise of Thy great name,
Our fainting souls to health restore.

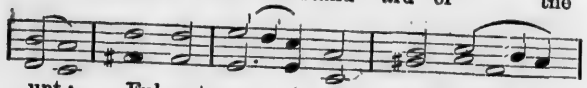
And grant us, while by fasts we strive
This mortal body to control,
To fast from all the food of sin,
And so to purify the soul.

Hear us, O Trinity thrice blest ;
Sole Unity, to Thee we cry :
Vouchsafe us from these fasts below
To reap immortal fruit on high. Amen.

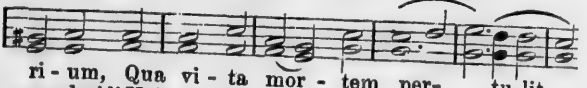
Passion and Palm Sunday.



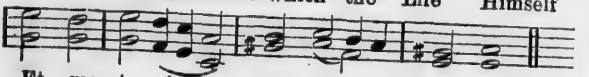
Vex- il - la Re - gis pro - de-
Forth comes the stand - ard of the



unt: Ful-get cru - cis mys-te-
King: All hail, Thou mys - ter - y



ri - um, Qua vi - ta mor - tem per- tu-lit,
a - dor'd! Hail, cross on which the Life Himself



Et mor-te vi - tam prò - tu - lit.
Died, and by death our life re - stor'd.

Quæ vulnerata lanceæ
Mucrone diro, criminum
Ut nos lavaret sordibus,
Manavit unda et sanguine.

On which our Savior's holy side,
Rent open with a cruel spear
Of blood and water pour'd a stream,
To wash us from defilement clear.

Impleta sunt quæ concinit
David fideli carmine,
Dicendo nationibus:
Regnavit a ligno Deus.

O sacred wood, in thee fulfill'd
Was holy David's truthful lay,
Which told the world that from a tree
The Lord should all the nations sway.

Arbor decora et fulgida,
Ornata regis purpura,
Electa digno stipite
Tam sancta membra tangere

Most royally impurpled o'er,
How beautiful thy stem doth shine!
How glorious was its lot to touch
Those limbs so holy and divine!

Beata, cujus brachiis
Pretium pependit sæculi,
Statera facta corporis,
Tulitque prædam tartari.

Thrice blest, upon whose arms outstretch'd
The Savior of the world reclined!
Balance sublime, upon whose beam
Was weigh'd the Ransom of mankind!

O Crux! ave, spes unica:
Hoc Passionis tempore,
Piis adauge gratiam,
Reisque dele crimina.

Hail Cross! thou only hope of man,
Hail, on this holy Passion-day!
To saints increase the grace they have;
From sinners purge their guilt away.

Te, fons salutis, Trinitas.
Collaudet omnis spiritus;
Quibus Crucis victoriam
Largiris, adde præmium.

Salvation's spring, blest Trinity,
Be praise to Thee through earth and skies:
Thou through the Cross the victory.
Dost give oh, also give the prize.

Amen.

Amen.

Easter.

HÆC DIES.

Ant. Hæc dies quam fecit Dominus : exsultemus, et lætemur in ea.

Ant. This is the day the Lord hath made ; let us be glad and rejoice in it.

AT MASS.

VICTIMÆ Paschali laudes
Immolent christiani.

Agnus redemit Oves :
Christus innocens Patri
Reconciliavit peccatores.

Mors et vita duello
Conflixere mirando :

Dux vitæ, mortuus,
Regnat vivus.

Dic nobis, Maria
Quid vidisti in via ?

YE dear-bought Christians come and sing,
The paschal praises of your King.
That spotless Lamb, who more than due
Paid for His sheep, and those sheep you ;

The guiltless Son has wrought your peace,
And made His Father's anger cease.
See ! life and death, in bloody fight,
To conquer strive with all your might :

Life's Author dies, but lives again,
And even death by Him was slain.
Say, happy Magdalen, Oh, say,
What objects saw you by the way ?

Sepulchrum Christi viventis
Et gloriam vidi resurgentis ;
Angelicos testes,
Sudarium et vestes.
Surrexit Christus spes mea.
Præcedet vos in Galilæam.
Scimus Christum surrexisse
A mortuis vere :
Tu nobis, victor
Rex, miserere.
Amen.

I saw the tomb of my dear Lord :
I saw Himself, and Him adored.
I saw the napkin and the sheet,
That bound His head, and wrapt His feet ;
I heard the angels witness bear ;
" Jesus is ris'n, He is not here :
Go tell His brethren they shall see
Thine and their Hope in Galilee."
We, Lord, with faithful heart believe,
Thou art ris'n and shalt ever live :
Thy conquering power o'er-came the grave.
Let the same pow'r us sinners save. Amen.

O FILII.

SOLO OR CHORUS.

Soprano
Alto.

O Fi - li- i et fi- li -
O sons and daugh-ters, let us

Bass.

æ, Rex cœ - les - tis, Rex glo - ri- æ, Mor-
sing: The King of Heav'n, the glo - rious King, To-

te sur-re - xit ho - di- e. Al- le - lu - ia.
day is ris - en tri - umph-ing. Al- le - lu - ia.

CHORUS.

Al - le-lu - ia, Al - le-lu - ia, Al - le- lu - ia.

Et M[illegible]gdalene,
Et Joan[illegible] et Salome,

On Sunday morn, at break of day,
The faithful women went their way

Venerunt corpus ungere.

Alleluia.

In albis sedens Angelus,

Respondit mulieribus,

Quia surrexit Dominus.

Alleluia.

Discipulis adstantibus,

In medio stetit Christus,

Dicens: Pax vobis omnibus.

Alleluia.

Postquam audivit Dydimus

Quia surrexerat Jesus,

Remansit fide dubius.

Alleluia.

Vide, Thoma, vide latus,

Vide pedes, vide manus,

Noli esse incredulus.

Alleluia.

Quando Thomas Christi latus,

To seek the tomb where Jesus lay.
Alleluia!

An Angel clad in white they see,
Who sat and spoke unto the three,
"Your Lord doth go to Galilee."
Alleluia!

That night th'Apostles met in fear;
Amidst them came the Lord most dear,
And said, "My peace be on all here."
Alleluia!

When Didymus the tidings heard,
He doubted if it were the Lord,
Until he came and spoke the word.
Alleluia!

"My pierced side, O Thomas, see;
My hands, My feet, I show to thee;
Not faithless but believing be."
Alleluia!

No longer Thomas then denied;

Pedes vidit atque manus,
Dixit: Tu es Deus meus.
Alleluia.

Beati qui non viderunt,
Et firmiter crediderunt!
Vitam æternam habebunt.
Alleluia.

In hoc festo sanctissimo,
Sit laus et jubilatio:
Benedicamus Domino.
Alleluia

De quibus nos humillimas,
Devotas atque debitas
Deo dicamus gratias.
Alleluia.

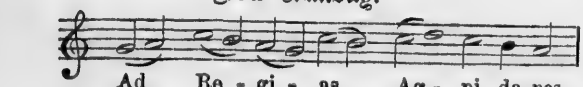
He saw the Feet, the Hands, the Side;
"Thou art my Lord and God," he cried.
Alleluia!

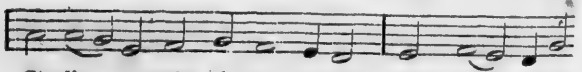
How blest are they who do not see,
And yet whose faith is firm in Thee,
For they shall live eternally.
Alleluia.

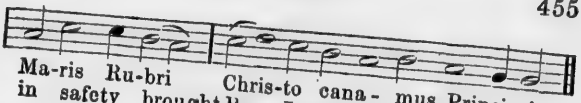
On this most holy day of days
To Thee our heart and voice we raise
In laud, and jubilee, and praise.
Alleluia.

Our grateful thanks to God let's give,
In humblest manner, whilst we live,
For all the favors we receive.
Alleluia.

Low Sunday.







Divina cujus charitas
Sacrum propinatsanguinem,
Almique membra corporis
Amor sacerdos immolat.

Oh, depth of love, for us He drinks
The chalice of His agony :
For us a victim on the cross
He meekly lays Him down to die.

Sparsum cruorem postibus
Vastator horret angelus :
Fugitque divisum mare :
Merguntur hostes fluctibus.

And as the avenging angel pass'd
Of old, the blood-besprinkled door ;
As the cleft sea a passage gave
Then closed to whelm the Egyptians o'er ;

Jam Pascha nostrum Christus est,
Paschalis idem Victima,
Et pura puris mentibus
Sinceritatis azyma.

So Christ, our Paschal Sacrifice,
Has brought us safe all perils through ;
While for unleaven'd bread we need
But heart sincere and purpose true.

O vera cœli Victima,
Subjecta cui sunt tartara,
Soluta mortis vincula,
Reempta vitæ præmia.

Hail, purest Victim Heaven could find,
The powers of hell to overthrow
Who didst the chains of death destroy,
Who dost the Price of life bestow.

Victor subactis inferis
Trophæ Christus explicat.
Cœloque aperto, subditum
Regem tenebrarum trahit.

Ut sis perenne mentibus
Paschale Jesu gaudium,
A morte dira criminum
Vitæ renatos libera.

Deo Patri sit gloria,
Et Filio, qui a mortuis
Surrexit, ac Paraclito,
In sempiterna secula.
Amen.

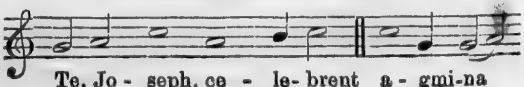
Hail Victor Christ, hail, risen King;
To Thee alone belongs the crown,
Who hast the heavenly gates unbarr'd.
And dragg'd the prince of darknesss down.

O Jesus, from the death of sin
Keep us, we pray; so shalt Thou be
The everlasting paschal joy
Of all the souls new-born in Thee.

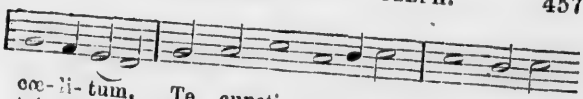
Now to the Father and the Son,
Who rose from death, be glory given;
With Thee, O holy Comforter,
Henceforth by all in earth and Heaven.
Amen.

Second Sunday after Easter.

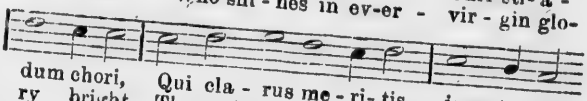
PATRONAGE OF ST. JOSEPH.



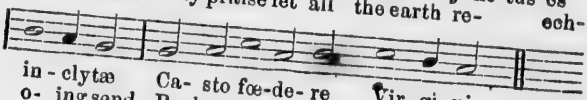
Te, Jo - seph, ce - le- brent a - gmi-na
Jo- seph, pure spouse of that im- mor-



cœ- li- tum, Te cuncti re-so-nent Chri-sti- a-
tal Bride Who shi - nes in ev-er - vir - gin glo-



dum chori, Qui cla - rus me - ri- tis, junc-tus es
ry bright, Thy praise let all the earth re- ech-



in - clytæ Ca- sto fœ-de- re Vir- gi- ni.
o- ing send Back to the realms of light.

Almo cum tumidam germine conjugem
Admirans, dubio tangeris anxius,
Afflatu superi Flaminus angelus
Conceptum puerum docet.

Tu natum dominum stringis, ad exteras
Egypti profugam tu sequeris plagas;
Amissum Solymis quæris et invenis,
Miscens gaudia fletibus.

Post mortem reliquos mors pia consecrat,
Palmamque emeritos gloria suscipit:
Tu vivens, superis par, frueris Deo,
Mira sorte beatior.

Thee, when sore doubts of thine affianced wife
Had fill'd thy righteous spirit with dismay,
An angel visited, and, with blest words,
Scatter'd thy fears away.

Thine arms embraced thy Maker newly born;
With Him to Egypt's desert didst thou flee;
Him in Jerusalem didst seek and find.
Oh, day of joy to thee!

Not until after death their blissful crown
Others obtain; but unto thee was given
In thine own lifetime to enjoy thy God,
As do the blest in Heaven.

Nobis, summa Trias, parce precantibus,
Da Joseph meritis sidera scandere;
Ut tandem liceat nos tibi perpetim.
Gratum promere canticum.
Amen.

Grant us, great Trinity, for Joseph's sake,
The heights of immortality to gain,
There, with glad tongues, Thy praise to celebrate
In one eternal strain.
Amen.

Ascension.

Air—Jesu dulcis—page 445.

SALUTIS humanæ sator,
Jesu, voluptas cordium,
Orbis redempti conditor,
Et casta lux amantium.

Qua victus es clementia,
Ut nostra ferres crimina;
Mortem subires innocens,
A morte nos ut tolleres?

Perrumpis infernum chaos;
Vinctis catenas detrahis,

O THOU pure light of souls that love,
True joy of ev'ry human breast,
Sower of life's immortal seed,
Our Maker and Redeemer blest.

What wondrous pity Thee o'ercame,
To make our guilty load Thine own,
And, sinless, suffer death and shame,
For our transgressions to atone!

Thou, bursting Hades open wide,
Didst all the captive souls unchain;

Victor triumpho nobili
Ad dexteram Patris sedes.

Te cogat indulgentia.
Ut damna nostra sarcias :
Tuique vultus compotes
Dites beato lumine.

Tu dux ad astra, et semita,
Sis meta nostris cordibus,
Sis lacrymarum gaudium,
Sis dulce vitæ præmium.
Amen.

And thence to Thy dread Father's side
With glorious pomp ascend again.

Jesus, may pity Thee compel
To heal the wounds of which we die;
And take up in Thy light to dwell,
Who for Thy blissful presence sigh.

Be Thou our guide, be Thou our goal;
Be Thou our pathway to the skies;
Our joy, when sorrow fills the soul;
In death our everlasting prize. Amen.

Whitsunday.

AT MASS.

VENI Sancte Spiritus
Et emitte cœlitus
Lucis tuæ radium.

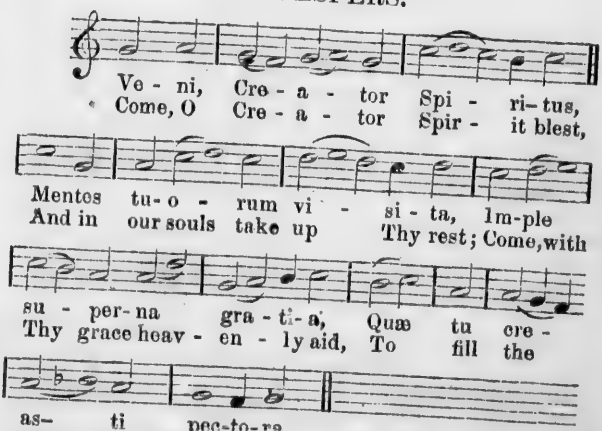
HOLY Spirit! Lord of light!
From Thy clear celestial height,
Thy pure beaming radiance give.

Veni Pater pauperum,	Come Thou Father of the poor!
Veni dator numerum,	Come, with treasures which endure!
Veni lumen cordium,	Come, Thou Light of all that live!
Consolator optime,	Thou, of all consolers best,
Dulcis hospes animæ,	Visiting the troubled breast,
Dulce refrigerium.	Dost refreshing peace bestow;
In labore requies,	Thou in toil art comfort sweet;
In æstu temperies,	Pleasant coolness in the heat;
In fletu solatium.	Solace in the midst of woe.
O lux beatissima	Light immortal! Light Divine!
Reple cordis intima	Visit Thou these hearts of Thine,
Tuorum fidelium.	And our inmost being fill:
Sine tuo numine	If Thou take Thy grace away,
Nihil est in homine,	Nothing pure in man will stay;
Nihil est innoxium.	All his good is turned to ill.
Lava quod est sordidum,	Heal our wounds — our strength renew;
Riga quod est aridum,	On our dryness pour Thy dew;
Sana quod est saucium.	Wash the stains of guilt away:
Flecte quod est rigidum,	Bend the stubborn heart and will;
Fove quod est frigidum,	Melt the frozen, warm the chill;
Rege quod est devium.	Guide the steps that go astray,

Da tuis fidelibus
In te confidentibus
Sacrum septenarium.
Da virtutis meritum,
Da salutis exitum,
Da perenne gaudium.
Amen.

Thou, on those who evermore
Thee confess and Thee adore,
In Thy sev'nfold gifts, descend:
Give them comfort when they die;
Give them life with Thee on high;
Give them joys which never end. Amen.

AT VESPERS.



Qui diceris Paraclitus,

Great Paraclete, to Thee we cry,

Altissimi domum Dei,
Fons vivus, ignis, charitas,
Et spiritalis unctio.

Tu septiformis munere,
Digitus Paternæ dexteræ,
Tu rite promissum Patris,
Sermone ditans guttura.

Accende lumen sensibus,
Infunde amorem cordibus,
Infirma nostri corporis
Virtute firmans perpeti.

Hostem repellas longius,
Pacemque dones protinus;
Ductore sic te prævio.
Vitemus omne noxium.

Per te sciamus da Patrem,
Noscamus atque Filium,

O highest gift of God most high,
O Fount of life, O Fire of love,
And sweet anointing from above.

Thou in Thy sev'nfold gifts art known;
The finger of God's hand we own;
The promise of the Father Thou,
Who dost the tongue with power endow.

Kindle our senses from above,
And make our hearts o'erflow with love;
With patience firm, and virtue high,
The weakness of our flesh supply.

Far from us drive the foe we dread,
And grant us Thy true peace instead;
So shall we not, with Thee for guide,
Turn from the path of life aside.

Oh, may Thy grace on us bestow,
The Father and the Son to know,

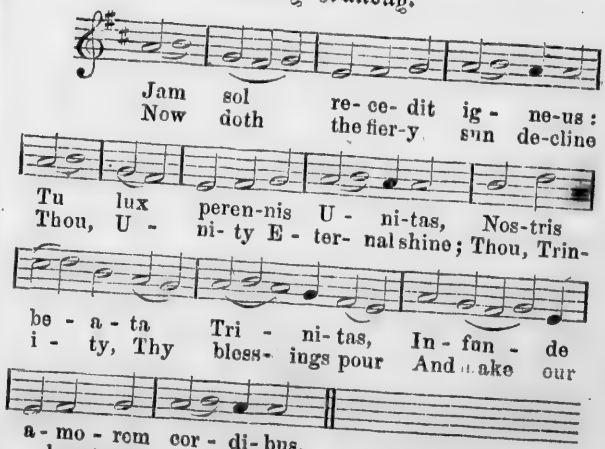
Teque utriusque Spiritum
Credamus omni tempore.

Deo Patri sit gloria.
Ejusque soli Filio,
Cum Spiritu Paraclito,
Nunc et per omne sæculum.
Amen.

And Thee through endless times confessed,
Of both the eternal Spirit bless'd.

All glory, with the ages run,
Be to the Father, and the Son,
Who rose from death; the same to Thee,
O Holy Ghost, eternally.
Amen.

Trinity Sunday.



Te mane laudum carmine,
Te deprecamur vespere;
Digneris, ut te supplices
Laudemus inter cœlites.

Patri, simulque Filio,
Tibique Sancte Spiritus,
Sicut fuit, sit jugiter
Sæclum por omne gloria.
Amen.

Thee in the hymns of morn we praise;
To Thee our voice at eve we raise;
Oh, grant us, with Thy saints on high,
Thee through all time to glorify.

Praise to the Father, with the Son,
And Holy Spirit, Three in One;
As ever was in ages past,
And shall be so while ages last. Amen.

Corpus Christi.

AT MASS.

LAUDA, Sion, Salvatorem,
Lauda ducem et pastorem,
In hymnis et canticis.

Quantum potes, tantum aude,
Quia major omni laude,
Nec laudare sufficis.

SION, lift thy voice and sing:
Praise thy Savior and thy King,
Praise with hymns thy Shepherd true:
Strive thy best to praise Him well;
Yet doth He all praise excel;
None can ever reach His due.

Laudis thema specialis,
Panis vivus et vitalis

Hodie proponitur.

Quem in sacræ mensa cœnæ,
Turbæ fratrum duodenæ
Datum non ambigitur.

Sit laus plena, sit sonora,

Sit jucunda, sit decora,

Mentis Jubilatio.
Dies enim solemnis agitur,
In qua mensæ prima recolitur
Hujus institutio.

In hac mensa novi Regis,
Novum Pascha novæ legis,
Phase vetus terminat.
Vetustatem novitas,

Umbram fugat veritas,
Noctem lux eliminat.

Quod in cœna Christus gessit,
Faciendum hoc expressit

In sui memoriam.
Docti sacris institutis,

Panem, vinum, in salutis
Consecramus hostiam.

See to-day before us laid
The living and life-giving Bread!
Theme for praise and joy profund!
The same which at the sacred board
Was, by our incarnate Lord,
Given to His Apostles round.

Let the praise be loud and high:
Sweet and tranquil by the joy
Felt to-day in every breast;
On this festival divine,
Which records the origin
Of the glorious Eucharist.

On this table of the King,
Our new Paschal offering
Brings to end the olden rite;
Here, for empty shadows fled,
Is reality instead;
Here, instead of darkness, light.

His own act, at supper seated,
Christ ordain'd to be repeated,
In His memory divine;
Wherefore now, with adoration.
We the Host of our salvation,
Consecrate from bread and wine.

Dogma datur Christianis,
Quod in carnem transit panis,
Et vinum in sanguinem.
Quod non capis, quod non vides,
Animosa firmat fides,
Præter rerum ordinem.

Hear what holy Church maintaineth,
That the bread its substance changeth
Into flesh; the wine, to blood.
Doth it pass thy comprehending?
Faith, the law of sight transcending,
Leaps to things, not understood.

Sub diversis speciebus,
Signis tantum et non rebus,
Latent res eximiæ.
Caro cibus, sanguis potus;
Manet tamen Christus totus
Sub utraque specie.

Here, beneath these signs are hidden
Priceless things, to sense forbidden;
Signs, not things, are all we see;
Flesh from bread, and Blood from wine:
Yet is Christ in either sign,
All entire, confess'd to be.

A sumente non concisus,
Non confractus, non divisus,
Integer accipitur.
Sumit unus, sumunt mille!
Quantum isti, tantum ille;
Nec sumptus consumitur.

They too, who of Him partake,
Sever not, nor rend, nor break,
But, entire, their Lord receive.
Whether one or thousands eat,
All receive the self-same Meat,
Nor the less for others leave.

Sumunt boni, sumunt mali:
Sorte tamen inæquali,
Vitæ, vel interitus.

Both the wicked and the good
Eat of this celestial Food;
But of ends how opposite!

Mors est malis, vita bonis :
Vide paris sumptionis
Quam sit dispar exitus.

Fracto demum Sacramento,
Ne vacilles, sed memento.
Tantum esse sub fragmento,
Quantum toto tegitur.

Nulla rei fit scissura,
Signi tantum fit factura,
Qua nec status, nec statura
Signati minuitur.

Ecce panis Angelorum,
Factus cibis viatorum :
Vere panis filiorum.
Non mittendus canibus.

In figuris præsignatur,
Cum Isaac immolatur :
Agnus Paschæ deputatur :
Datur manna patribus.

Bone Pastor, panis vere,
Jesu, nostri miserere :

Here'tis life; and there'tis death;
The same, yet issuing to each
In a difference infinite.

Nor a single doubt retain,
When they break the host in twain,
But that in each part remains
What was in the whole before;
Since the simple sign alone
Suffers change in state or form,
The signified remaining one,
And the same for evermore.

Lo! upon the altar lies,
Hidden deep from human eyes,
Bread of Angels from the skies,
Made the Food of mortal man:
Children's meat to dogs denied;
In old types foresignified;
In the manna heaven-supplied,
Isaac, and the paschal Lamb.

Jesus! Shepherd of the sheep!
Thou Thy flock in safety keep.

Tu nos pasce, nos tuere :

Tu nos bona fac videre

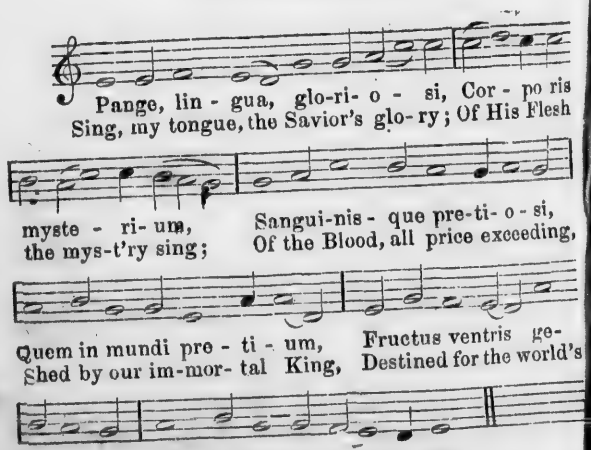
In terra viventium.
Tu, qui cuncta scis et vales,
Qui nos pascis hic mortales :

Tuos ibi commensales.

Cohæredes, et sodales,
Fac sanctorum civium.
Amen.

Living Bread ! Thy life supply ;
Strengthen us, or else we die ;
Fill us with celestial grace;
Thou, who feedest us below!
Source of all we have or know !
Grant that with Thy Saints above,
Sitting at the feast of love,
We may see Thee face to face. Amen.

AT VESPERS.



Nobis datus, nobis natus
Ex intacta Virgine,
Et in mundo conversatus,
Sparso verbi semine,
Sui moras incolatus,
Miro clausit ordine.

Of a pure and spotless Virgin
Born for us on earth below,
He, as Man with man conversing,
Stay'd, the seeds of truth to sow;
Then He closed, in solemn order,
Wondrously His life of woe.

In supremæ noctæ cœnæ,
Recumbens cum fratribus,
Observata lege plene
Cibis in legalibus,
Cibum turbæ duodenæ
Se dat suis manibus.

On the night of that last supper,
Seated with His chosen band,
He, the paschal victim eating,
First fulfils the law's command,
Then, as food to all His brethren,
Gives Himself with His own hand.

Verbum caro, panem verum,
Verbo carnem efficit:
Fitque sanguis Christi merum;
Et si sensus deficit,
Ad firmandum cor sincerum
Sola fides sufficit.

Word made flesh, the bread of nature
By His word to flesh He turns;
Wine into His Blood He changes,
What though sense no change discerns?
Only be the heart in earnest,
Faith her lesson quickly learns.

Tantum ergo Sacramentum
Veneremur cernui:

Down in adoration falling,
Lo, the sacred Host we hail,

Et antiquum documentum
Novo cedat ritui:
Præstet fides supplementum
Sensuum defectui.

Lo, o'er ancient forms departing
Newer rites of grace prevail;
Faith for all defects supplying,
Where the feeble senses fail.

Genitori, Genitoque
Laus et jubilatio,
Salus, honor, virtus quoque
Sit et benedictio:
Procedenti ab utroque
Compar sit laudatio.

To the everlasting Father.
And the Son who reigns on high,
With the Holy Ghost proceeding
Forth from each eternally,
Be salvation, honor, blessing,
Might, and endless majesty.

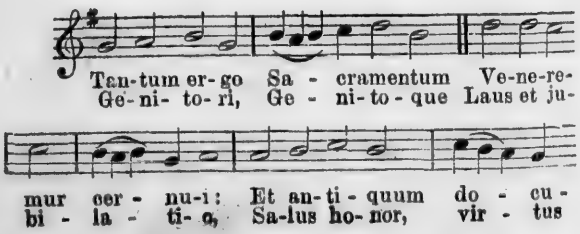
V. Panem de cœlo præstitisti eis. Alleluia.

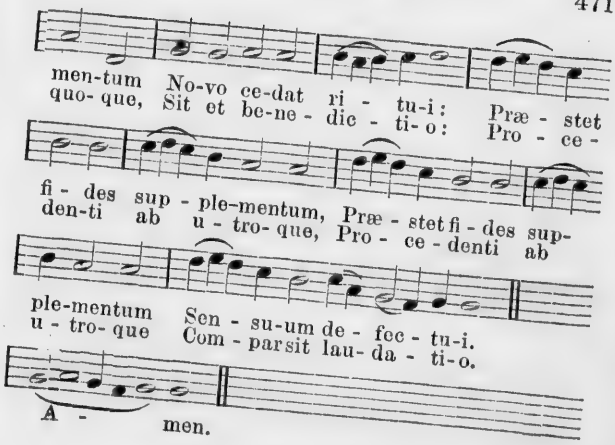
R. Omne delectamentum in se habentem. Alleluia.

V. Thou gavest them bread from Heaven. Alleluia.

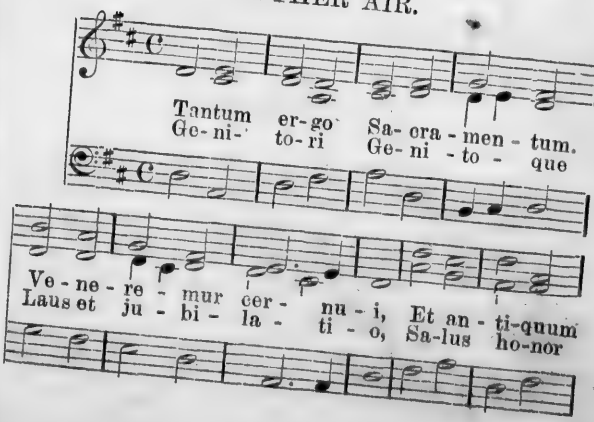
R. Containing in itself every delight. Alleluia.

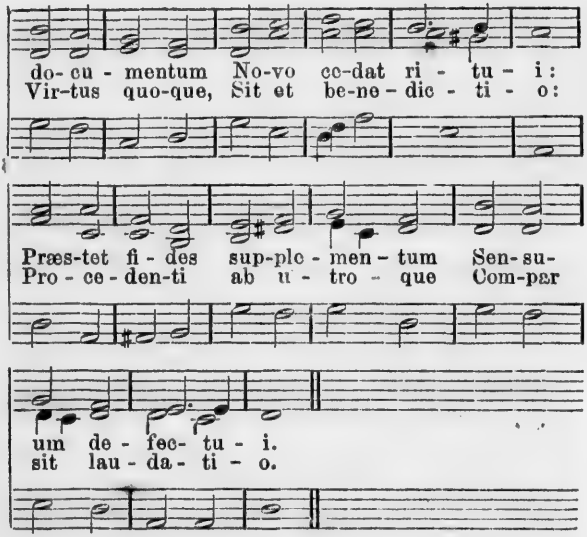
TANTUM ERGO.



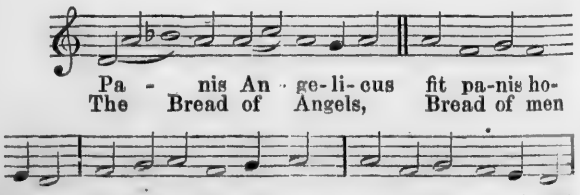

men-tum No-vo ce-dat ri - tu-i: Præ - stet
quo- que, Sit et be-ne - dic - ti- o: Pro - ce -
fi - des sup - ple-mentum, Præ - stet fi - des sup-
den-ti ab u - tro- que, Pro - ce - denti ab
ple-mentum Sen - su-um de - fec - tu-i.
u - tro- que Com - parsit lau- da - ti-o.
A - men.

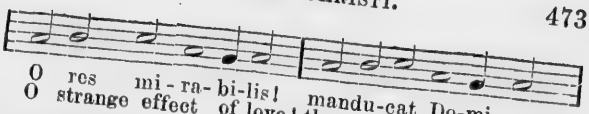
ANOTHER AIR.


Tantum er-go Sa- cra - men - tum.
Ge- ni- to- ri Ge- ni - to - que
Ve - ne - re - mur cer - nu - i, Et an - ti-quum
Laus et ju - bi - la - ti - o, Sa-lus ho-nor

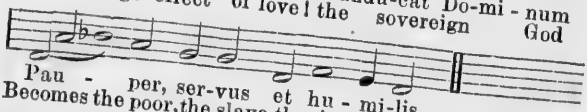


PANIS ANGELICUS.

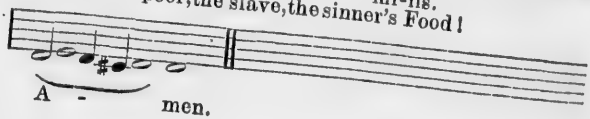




O res mi - ra - bi - lis! mandu-cat Do-mi - num
O strange effect of love! the sovereign God



Pau - per, ser-vus et hu - mi-lis.
Becomes the poor, the slave, the sinner's Food!

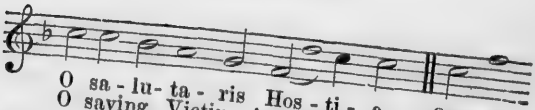


A - men.

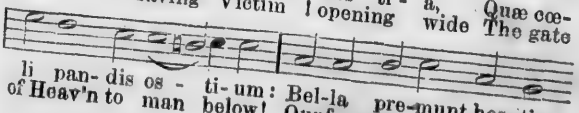
Te, trina Deitas unaque,
poscimus,
Sic nos tu visita, sicut te
colimus;
Per tuas semitas duc nos
quo tendimus,
Ad lucem quam inhabitas.
Amen.

O Three in One! we hum-
bly Thee implore
To manifest Thyself, as we
adore;
By Thy own ways instruct us
how to move,
To that bright light, in
which thou dwell'st above.
Amen.

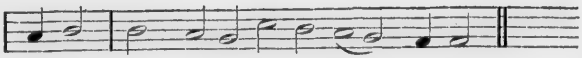
O SALUTARIS.



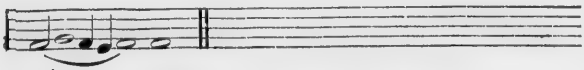
O sa - lu - ta - ris Hos - ti - a, Quæ cœ-
O saving Victim! opening wide The gate



li pan- dis os - ti - um: Bel-la pre-munt hos- ti-
of Heav'n to man below! Our foes press on from ev'-



li - a; Da - ro-bur, fer au- xi - li - um.
ry side; Thine aid supply, Thy strength bestow.

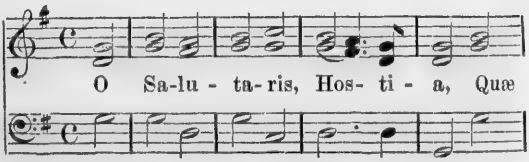


A - men.

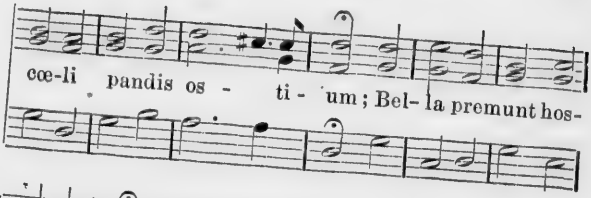
Uni trinoque Domino
Sit sempiterna Gloria,
Qui vitam sine termino
Nobis donet in patria..
Amen.

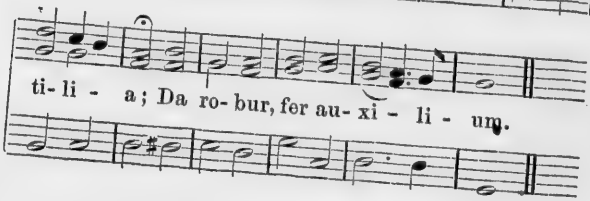
To Thy great name be endless praise,
Immortal Godhead, One in Three!
Oh, grant us endless length of days
In our true native land with Thee!
Amen.

ANOTHER AIR.

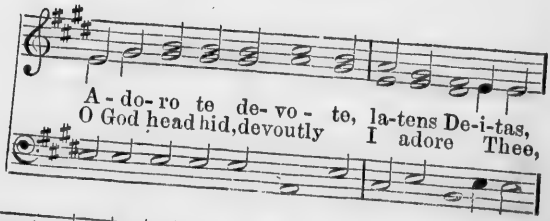


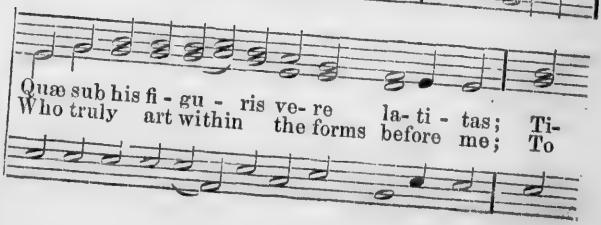
O Sa-lu - ta- ris, Hos- ti - a, Quæ

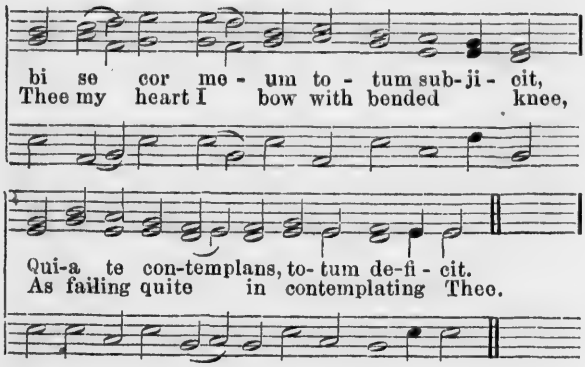

cœ-li pandis os - ti - um; Bel- la premunt hos-


ti- li - a; Da ro- bur, fer au- xi - li - um.

ADORO TE.


A - do- ro te de- vo - te, la-tens De-i-tas,
O God head hid, devoutly I adore Thee,


Quæ sub his fi - gu - ris ve- re la- ti - tas; Ti-
Who truly art within the forms before me; To



Visus, gustus, tactus, in te fallitur,
Sed auditu solo tuto creditur.
Credo quidquid dixit Dei Filius;
Nil hoc verbo veritatis verius.

Sight, touch, and taste in Thee are each deceived,
The ear alone most safely is believed;
I believe all the Son of God has spoken,
Than truth's own word, there is no truer token.

In cruce latebat sola Deitas,
At hic latet simul et Humanitas:
Ambo tamen credens atque confidens,
Peto quod petivit latro pœnitens.

God only on the cross lay hid from view;
But here lies hid at once the manhood too:
And I, in both professing my belief,
Make the same prayer as the repentant thief.

Plagas, sicut Thomas, non intueor,
Deum tamen meum te confiteor:

Thy wounds, as Thomas saw, I do not see;
Yet Thee confess my Lord and God to be:

Fac me tibi semper magis credere,
In te spem habere, te diligere.

O memoriale mortis Domini!
Panis vivus, vitam præstans homini!
Præsta meæ menti de te vivere,
Et te illi semper dulce sapere.

Pie Pellicane, Jesu Domine,
Me immundum munda tuo sanguine,
Cujus una stilla salvum facere
Totum mundum quit ab omni scelere.

Jesu, quem velatum nunc aspicio,
Oro, fiat illud, quod tam sitio;
Ut, te revelata cernens facie,
Visu sim beatus tuæ gloriæ.

Amen.

Make me believe Thee ever more and more
In Thee my hope, in Thee my love to store.

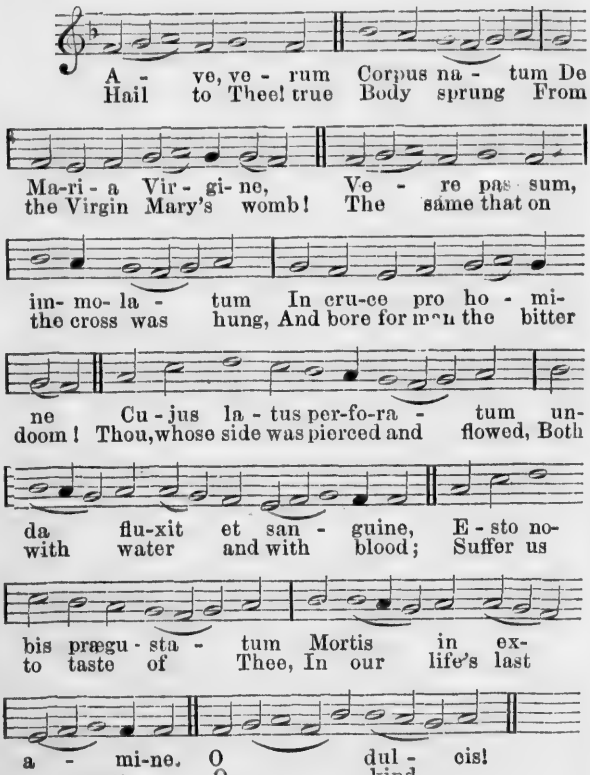
O Thou memorial of our Lord's own dying!
O living Bread to mortals life supplying!
Make Thou my soul henceforth on Thee to live;
Ever a taste of heavenly sweetness give.

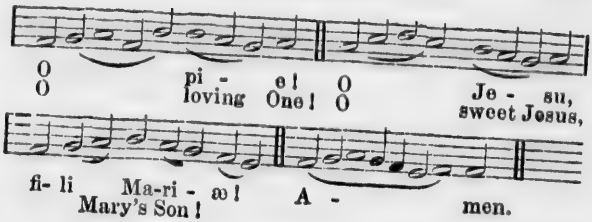
O loving Pelican! O Jesus Lord!
Unclean I am, but cleanse me in Thy Blood,
Of which a single drop, for sinners spilt,
Can purge the entire world from all its guilt.

Jesus! whom for the present veiled I see,
What I so thirst for, oh, vouchsafe to me:
That I may see Thy countenance unfolding,
And may be blest Thy glory in beholding.

Amen.

AVE VERUM.


A - ve, ve - rum Corpus na - tum De
Hail to Thee! true Body sprung From
Ma-ri - a Vir - gi- ne, Ve - re pas - sum,
the Virgin Mary's womb! The same that on
im- mo- la - tum In cru-ce pro ho - mi-
the cross was hung, And bore for man the bitter
ne Cu - jus la - tus per-fo-ra - tum un-
doom! Thou, whose side was pierced and flowed, Both
da flu-xit et san - guine, E - sto no-
with water and with blood; Suffer us
bis prægu - sta - tum Mortis in ex-
to taste of Thee, In our life's last
a - mi-ne. O dul - cis!
agony. O kind,



ST. JOHN THE BAPTIST.

AIR—Iste Confessor,—*See* Index.

UT queant laxis resonare fibris
Mira gestorum famuli tuorum,
Solve polluti labii reatum,
Sancte Joannes.

Nuntius celso veniens Olympo,
Te patri magnum fore nasciturum,
Nomen, et vitæ seriem gerendæ
Ordine promit.

Ille promissi dubius superni,
Perdidit promptæ modulos loquelæ:

UNLOOSE, great Baptist, our sin-fetter'd lips,
That with enfranchised voice we may proclaim
The miracles of thy transcendent life,
Thy deeds of matchless fame.

Oh, lot sublime, an angel quits the skies,
Thy birth, thy name, thy glory to declare
Unto thy priestly sire, while to the Lord
He offers Israel's prayer.

Mistrustful of the promise from on high,
His speech forsakes him at the angel's word;

Sed reformasti genitus peremptæ
Organa vocis.

Ventris obstruso recubans cubili,
Senseras Regem thalamo manentem:
Hinc parens, nati meritis uterque
Abdita pandit.

Sit decus Patri, genitæque Proli,
Et tibi compar utriusque virtus
Spiritus semper, Deus unus, omni
Temporis ævo.
Amen.

But thou, on thine eighth day dost re-attune
For him the vocal chord.

No marvel; since yet cloister'd in the womb,
The presence of thy King had thee inspired,
What time Elizabeth and Mary sang,
With joy prophetic fired.

Immortal glory to the Father be,
With His almighty sole-begotten Son,
And Thee, co-equal Spirit, One in Three,
While endless ages run.
Amen.

SS. PETER AND PAUL.

DECORA LUX æternitatis, auream
Diem beatis irrigavit ignibus,
Apostolorum quæ coronat Principes,
Reisquæ in astra liberam pandit viam.

Mundi Magister, atque cœli Janitor,
Romæ parentes, arbitrique gentium,

BATHED in eternity's all-beauteous beam,
And opening into Heaven a path sublime,
Welcome the golden day which heralds in
The apostolic chiefs, whose glory fills all time.

Peter and Paul, the fathers of great Rome,
Now sitting in the senate of the skies;

Per ensis ille, hic per crucis victor necem
Vitæ senatum laureati possident.

One by the cross, the other by the sword,
Sent to their thrones on high and life's eternal prize.

O Roma felix, quæ duorum Principum
Es consecrata glorioso sanguine:
Horum cruore purpurata cæteras
Excellis orbis una pulchritudines.

O happy Rome, whom that most glorious blood
Forever consecrates while ages flow:
Thou, thus impurpled, art more beautiful
Than all that doth appear most beautiful below.

Sit Trinitati sempiterna gloria,
Honor, potestas, atque jubilatio,
In Unitate, quæ gubernat omnia,
Per universa sæculorum sæcula.

Amen.

Praise, bless, majesty, through endless days,
Be to the Trinity immortal given;
Who, in pure Unity, profoundly sways
Eternally all things alike in earth and Heaven.

Amen.

ALL SAINTS.

PLACARE, Christe, servulis,
Quibus Patris clementiam
Tuæ ad tribunal gratiæ
Patrona Virgo postulat.

O CHRIST, Thy guilty people spare;
Lo, bending at Thy gracious throne,
Thy Virgin Mother pours her prayer,
Imploring pardon for her own.

Et vos beata, per novem
Distincta gyros agmina,

Antiqua cum præsentibus,

Futura damna pellite.

Ye angels, happy evermore,
Who in your circles nine ascend,

As ye have guarded us before,

So still from harm our steps defend.

Apostoli cum vatibus,

Apud severum Judicem,
Veris reorum fletibus

Exposcite indulgentiam.

Ye prophets and apostles high,

Behold our penitential tears,
And plead for us when death is nigh,

And our all-searching Judge appears.

Vos purpurati martyres,

Vos candidati præmio

Confessionis, exules

Vocate nos in patriam.

Ye martyrs all, a purple band,

And confessors, a white-robed train,

Oh, call us to our native land,

From this our exile, back again.

Chorea casta Virginum,

Et quos eremus incolas

Transmisit astris, cœlitum

Locate nos in sedibus.

And ye, O choirs of virgins chaste,

Receive us to your seats on high,

With hermits, whom the desert waste

Sent up of old into the sky.

Auferte gentem perfidam

Credentium de finibus;

Drive from the flock, O spirits blest,

The false and faithless race away;

Ut unus omnes unicum
Ovile nos Pastor regat.

Deo Patri sit gloria,
Natoque Patris unico,
Sancto simul Paraclito,
In sempiterna sæcula.
Amen.

That all within one fold may rest,
Secure beneath one Shepherd's sway.

To God the Father glory be,
And to His sole-begotten Son;
The same, O Holy Ghost, to Thee,
While everlasting ages run.
Amen.

COMMON OF APOSTLES AND EVANGELISTS.

EXULTET orbis gaudiis;
Cœlum resultet laudibus;
Apostolorum gloriam
Tellus et astra concinunt.

Vos sæculorum Judices,
Et vera mundi lumina,
Votis precamur cordium:
Audite voces supplicum.

Qui templa cœli clauditis,
Serasque verbo solvitis,

NOW let the earth with joy resound,
And highest Heaven re-echo round;
Nor Heaven nor earth too high can raise
The great apostles' glorious praise.

O ye, who, throned in glory dread,
Shall judge the living and the dead,
Lights of the world, forevermore
To you the suppliant prayer we pour.

Ye close the sacred gates on high;
At your command apart they fly:

Nos a reatu noxios
Solvi jubete, quæsumus.

Oh, loose us from the guilty chain,
We strive to break, and strive in vain.

Præcepta quorum protinus
Languor, salusque sentiunt;
Senate mentes languidas;
Angete non virtutibus.

Sickness and health your voice obey;
At your command they go or stay:
Oh, then from sin our souls restore;
Increase our virtues more and more.

Ut, cum redibit Arbiter
In fine Christus sæculi,
Nos sempiterni gaudii
Concedat esse compotes.

So, when the world is at its end,
And Christ to judgment shall descend,
May we be call'd those joys to see,
Prepared from all eternity.

Patri, simulque Filio,
Tibique Sancte Spiritus,
Sicut fuit, sit jugiter
Sæclum per omne gloria.
Amen.

Praise to the Father with the Son,
And Holy Spirit, Three in One;
As ever was in ages past,
And shall be so while ages last.
Amen.

COMMON OF APOSTLES IN PASCHAL TIME.

TRISTES erant Apostoli
De Christi acerbo funere,

WHEN Christ, by His own servants slain,
Had died upon the bitter cross,

Quem morte crudelissima
Servi necarant impii.

Sermone verax angelus
Mulieribus prædixerat,
Mox ore Christus gaudium
Gregi feret fidelium.

Ad anxios Apostolos
Currunt statim dum nuntiæ,
Illæ micantis obvia
Christi tenent vestigia.

Galileæ ad alta montium
Se conferunt apostoli;
Jesuque, voti compotes,
Almo beantur lumine.

Ut sis perenne mentibus,
Paschale, Jesu, gaudium;
A morte dira criminum,
Vitæ renatos libera.

Th' apostles of their joy bereft,
Were weeping their dear Savior's loss.

Meanwhile, an angel at the tomb
To holy women hath foretold,
"The faithful flock shall soon with joy
Their Lord in Galilee behold."

Who, as they run, the news to bring,
Lo, straightway Christ Himself they meet,
All radiant with heavenly light,
And falling, clasp His sacred feet.

To Galilee's lone mountain heights
The apostolic band retire:
There, bless'd with their dear Savior's sight,
They taste in full their souls desire.

O Jesus, from the death of sin,
Keep us, we pray; so shalt thou be
The everlasting paschal joy
Of all the souls new born in Thee.

Deo Patri sit gloria,
Et Filio, qui a mortuis
Surrexit, ac Paraclito,
In sempiterna sæcula.
Amen.

Now to the Father and the Son,
Who rose from death, be glory given;
With Thee, O holy Comforter,
Henceforth by all in earth and Heaven.
Amen.

COMMON OF ONE MARTYR.

DEUS tuorum militum
Sors, et corona, præmium,
Laudes canentes Martyris,
Absolve nexu criminis.

Hic nempe mundi gaudia,
Et blanda fraudum pabula
Imbuta felle deputans,
Pervenit ad cœlestia.

Pœnas cucurrit fortiter,
Et sustulit viriliter,
Fundensque pro te sanguinem,
Æterna dona possidet.

O THOU, of all Thy warriors, Lord,
Thyself the crown and sure reward,
Set us from sinful fetters free,
Who sing Thy Martyr's victory.

In selfish pleasures' worldly round
The taste of bitter gall he found;
But sweet to him was Thy bless'd name,
And thus to heavenly joys he came.

Right manfully his cross he bore,
And ran his race of torments sore;
For Thee he pour'd his life away;
With Thee he lives in endless day.

Ob hoc precatu supplici
Te poscimus, piissime,
In hoc triumpho Martyris
Dimitte noxam servulis.

We, then, before Thee bending low,
Entreat Thee, Lord, Thy love to show,
On this the day Thy Martyr died,
Who in Thy saints art glorified.

Laus et perennis gloria
Patri sit, atque Filio,
Sancto simul Paraclito,
In sempiterna sæcula.
Amen.

Now to the Father, and the Son,
Be glory, while the ages run;
The same, O Holy Ghost, to Thee,
Through ages of eternity.
Amen.

COMMON OF MANY MARTYRS.

SANCTORUM meritis inclyta gaudia
Pangamus socii, gestaque fortia;
Gliscens fert animus promere cantibus
Victorum genus optimum.

SING we the peerless deeds of martyr'd saints,
Their glorious merits and their portion blest;
Of all the conquerors the world has seen,
The greatest and the best.

Hi sunt, quos fatue mundus abhorruit;
Hunc fructu vacuum, floribus aridum,
Contempsere tui nominis asseclæ,
Jesu, Rex bone cœlitum.

Them in their day th' insensate world abhorr'd,
Because they did forsake it, Lord, for Thee;
Finding it all a barren waste, devoid
Of fruit, or flower, or tree.

Hi pro te furias atque minas truces
Calcarunt hominum, sævaque verbera;
His cessit lacerans fortiter ungula,
Nec carpsit penetralia.

They trod beneath them every threat of man,
And came victorious all torments through;
The iron hooks, which piecemeal tore their flesh,
Could not their souls subdue.

Cæduntur gladiis, more bidentium:
Non murmur resonat, non querimonia;
Sed corde impavido mens bene conscia
Conservat patientiam.

Scourged, crucified, like sheep to slaughter led,
Unmurmuring they met their cruel fate,
For conscious innocence their souls upheld,
In patient virtue great.

Quæ vox, quæ poterit lingua retexere,
Quæ tu martyribus munera præparas?
Rubri nam fluido sanguine fulgidis
Cingunt tempora laureis.

What tongue those joys, O Jesus, can disclose,
Which for Thy martyr'd saints Thou dost prepare?
Happy who in Thy pains, thrice happy those
Who in Thy glory, share.

Te summa, O Deitas, unaque poscimus,
Ut culpas abigas, noxia subtrahas,
Des pacem famulis; ut tibi gloriam
Annorum in seriem canant.
Amen.

Our faults, our sins, our miseries, remove,
Great Deity supreme, immortal King;
Grant us Thy peace, grant us Thine endless love,
Through endless years to sing. Amen.

COMMON OF MANY MARTYRS IN PASCHAL TIME.

REX gloriose Martyrum,
Corona confitentium,
Qui respuantes terrena
Perducis ad cœlestia.

Aurem benignam protinus
Intende nostris vocibus:
Trophæa sacra pangimus;
Ignosce quod deliquimus.

Tu vincis inter Martyres,
Parcisque confessoribus;
Tu vince nostra crimina,
Largitor indulgentiæ.

Deo Patri sit gloria,
Et filio, qui a mortuis
Surrexit, ac Paraclito,
In sempiterna secula.

Amen.

O THOU, the Martyrs' glorious King,
Of confessors the crown and prize,
Who dost to joys celestial bring
Those who the joys of earth despise.

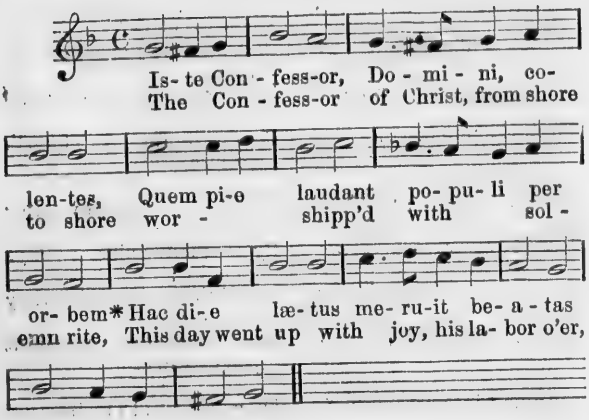
By all the praise Thy saints have won;
By all their pains in days gone by;
By all the deeds which they have done;
Hear Thou Thy suppliant people's cry.

Thou dost amid Thy Martyrs fight;
Thy confessors Thou dost forgive;
May we find mercy in Thy sight,
And in Thy sacred presence live.

Now to the Father, and the Son,
Who rose from death all glory be,
With Thee, O holy Comforter,
Henceforth through all eternity.

Amen.

OF CONFESSORS.



[* If it be not the day of his death, the following is substituted.]

Hac die lætus meruit supremos.
Laudis honores.

Qui pius, prudens, humilis, pudicus,
Sobriam duxit sine labe vitam,
Donec humanos animavit auræ
Spriritus artus.

This day receives those honors which are his,
High in the realms of light.

Holy and innocent were all his ways,
Sweet, temperate, unstain'd;

His life was prayer, his every breath was praise,
While breath to him remain'd.

Cujus ob præstans meritum frequenter,
Ægra quæ passim jacuere membra,
Viribus morbi domitis, saluti
Restituuntur.

Noster hinc illi chorus obsequentem
Concinit laudem, celebresque palmas,
Ut piis ejus precibus juvemur
Omne per ævum.

Sit salus illi, decus atque virtus,
Qui super cœli solio coruscans,
Totius mundi seriem gubernat,
Trinus et unus.
Amen.

Of times his merits high, in every land,
In cures have been display'd;
And still doth health return at his command
To many a frame decay'd.

Therefore to him triumphant praise we pay,
And yearly songs renew;
Praying our glorious saint for us to pray,
All the long ages through.

To God, of all the centre and the source,
Be power and glory given,
Who sways the mighty world through all its course,
From the bright throne of Heaven.
Amen.

COMMON OF VIRGINS.

JESU, corona virginum,
Quem Mater illa concipit,
Quæ sola Virgo parturit,
Hæc vota clemens accipe.

THOU crown of all the virgin choir,
That holy Mother's virgin Son,
Who is, alone of womankind,
Mother and Virgin both in one.

Qui pergis inter lilia,
Septus choreis Virginum.
Sponsus decorus gloria,
Sponsisque reddens præmia.

Encircled by Thy virgin band,
Amid the lilies Thou art found,
For Thy pure brides, with lavish hand,
Scattering immortal graces round.

Quocumque tendes, Virgines
Sequuntur, atque laudibus
Post te canentes cursitant,
Hymnosque dulces personant.

And still, wherever Thou dost bend
Thy lovely steps, O glorious King,
Virgins upon Thy steps attend,
And hymns to Thy high glory sing.

Te deprecamur supplices,
Nostris ut addas sensibus,
Nescire prorsus omnia.
Corruptionis vulnera.

Keep us, O purity divine,
From every least corruption free,
Our every sense from sin refine,
And purify our souls for Thee.

Virtus, honor, laus, gloria
Deo Patri cum Filio,
Sancto simul Paraclito,
In sæculorum sæcula.
Amen.

To God the Father, and the Son,
All honor, glory, praise be given,
With Thee, O holy Paraclete,
Henceforth by all in earth and Heaven.
Amen.

HOLY WOMEN.

FORTEM virili pectore
Laudemus omnes feminam,
Quæ sanctitatis gloria
Ubique fulget inclyta.

Hæc sancto amore saucia,
Dum mundi amorem noxium
Horrescit, ad cœlestia
Iter peregit arduum.

Carnem domans jejuniis,
Dulcique mentem pabulo
Orationis nutriens,
Cœli potitur gaudiis.

Rex Christe, virtus fortium
Qui magna solus efficis,
Hujus precatu, quæsumus,
Audi benignus supplices.

HIGH let us our voices raise
In that heroic woman's praise,
Whose name, with saintly glory bright,
Shines in the starry realms of light.

Fill'd with a pure, celestial glow,
She spurn'd all love of things below,
And, heedless here on earth to stay,
Climb'd to the skies her toilsome way.

With fasts her body she subdued,
But fill'd her soul with prayer's sweet food;
In other worlds, she tastes the bliss
For which she left the joys of this.

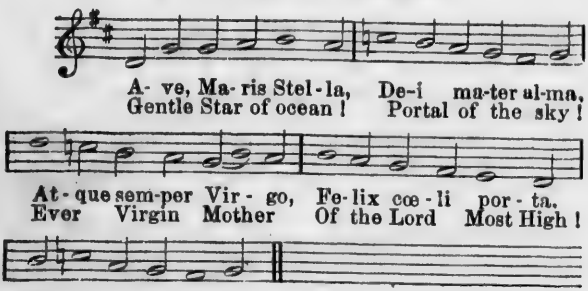
O Christ, the strength of all the strong,
To whom all our best deeds belong,
Through her prevailing prayers on high,
In mercy hear Thy people's cry.

Deo Patri sit gloria,
Ejusque soli Filio,
Cum Spiritu Paraclito,
Nunc et per omne sæculum.
Amen.

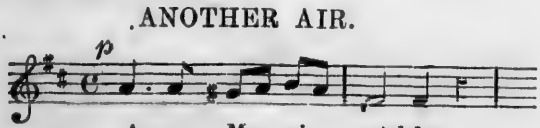
To God the Father, with the Son
And Holy Spirit, Three in One,
Be glory while the ages flow,
From all above, and all below.
Amen.

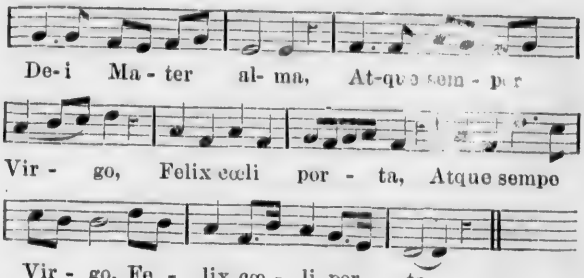
Hymns, Proses, and Anthems to the Blessed Virgin.

AVE, MARIS STELLA.



ANOTHER AIR.





Sumens illud Ave
Gabrielis ore,
Funda nos in pace,
Mutans Evæ nomen.

Solve vincla reis,
Profer lumen cæcis,
Mala nostra pelle,
Bona cuncta posce.

Monstra te esse Matrem,
Sumat per te preces
Qui pro nobis natus,
Tulit esse tuus.

Virgo singularis,
Inter omnes mitis,
Nos culpis solutos
Mites fac et castos.

Vita præsta puram,
Iter para tutum;
Ut videntes Jesum
Semper collætemur.

Oh! by Gabriel's Ave,
Utter'd long ago,
Eva's name reversing,
'Stablish peace below.

Break the captive's fetters;
Light on blindness pour;
All our ills expelling,
Every bliss implore.

Show thyself a Mother;
Offer Him our sighs,
Who for us Incarnate
Did not thee despise.

Virgin of all virgins!
To thy shelter take us;
Gentlest of the gentle
Chaste and gentle make us.

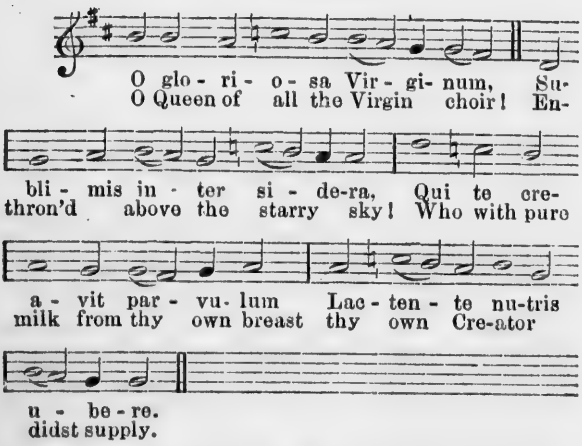
Still as on we journey,
Help our weak endeavor
Till with thee and Jesus
We rejoice forever.

Sit laus Deo Patri,

Summo Christo decus,
Spiritui Sancto,
Tribus honor unus.
Amen.

Through the highest Heaven,
To the Almighty Three,
Father, Son, and Spirit,
One same glory be.
Amen.

O GLORIOSA.



Quod Heva tristis abstulit,

Tu reddis almo germine;

Intrent ut astra flebiles,

Cœli recludis cardines.

What man had lost in hapless Eve,
Thy sacred womb to man restores;
Thou to the wretched here beneath
Hast open'd Heaven's eternal doors.

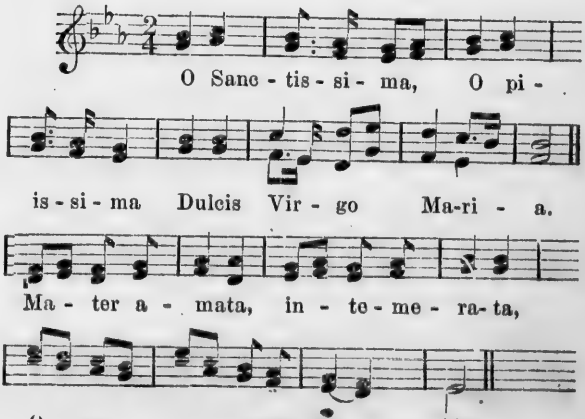
Tu Regis alti janua,
Et aula lucis fulgida;
Vitam datam per Virginem,
Gentes redemptæ plaudite.

Jesu, tibi sit gloria,
Qui natus es de Virgine,
Cum Patre, et almo Spiritu,
In sempiterna sæcula.
Amen.

Hail, O refulgent Hall of light!
Hail, Gate sublime of heaven's high King!
Through thee redeem'd to endless life,
Thy praise let all the nations sing.

O Jesus, born of Virgin bright,
Immortal glory be to Thee;
Praise to the Father infinite,
And Holy Ghost eternally;
Amen.

O SANCTISSIMA.



Solo. Tota pulchra es, O Maria!
Et macula non est in te,
Chorus. Mater amata, &c.

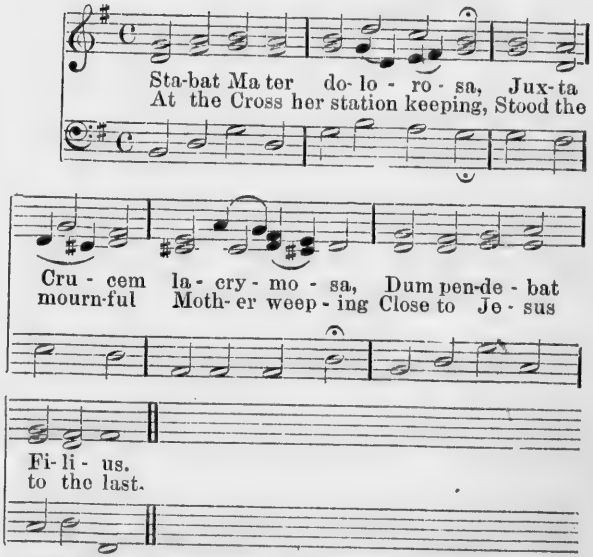
Solo. Sicut lilium inter spinas
Sic Maria inter filias.
Chorus. Mater amata &c.

TOTA PULCHRA ES.

TOTA pulchra es, Maria:
Tota pulchra es, Maria
Et macula originalis non est in te.
Et macula originalis non est in te.
Tu gloria Jerusalem;
Tu lætitia Israel:
Tu honorificentia populi nostri;
Tu advocata peccatorum;
O Maria! O Maria!
Virgo prudentissima;
Mater clementissima;
Ora pro nobis;
Intercede pro nobis ad Dominum Jesum Christum.

O MARY! thou art unblemish'd;
Thou art all fair, O Mary!
And the stain of original sin is not in thee.
And the stain of original sin is not in thee.
Thou art the glory of Jerusalem;
Thou art the joy of Israel;
Thou art the honor of our people;
Thou art the advocate of sinners,
Mary! O Mary!
Virgin most prudent
Most merciful Mother,
Pray for us;
Intercede for us to our Lord Jesus Christ.

STABAT MATER.



Cujus animan gementem,
Contristatam, et dolentem,
Pertransivit gladius.

Through her heart, His sorrow sharing,
All His bitter anguish bearing,
Now at length the sword had pass'd.

O quam tristis et afflicta
Fuit illa benedicta
Mater Unigeniti!

Oh, how sad and sore distress'd
Was that Mother highly blest
Of the sole-begotten One!

Quæ mærebat, et dolebat,
Pia Mater, dum videbat
Nati pœnas inclyti!

Christ above in torment hangs.
She beneath beholds the pangs
Of her dying glorious Son.

Quis est homo qui non fleret,
Matrem Christi si videret
In tanto supplicio?

Is there one who would not weep,
Whelm'd in miseries so deep
Christ's dear Mother to behold.

Quis non posset contristari,
Christi Matrem contemplari
Dolentem cum Filio?

Can the human heart refrain
From partaking in her pain,
In that Mother's pain untold?

Pro peccatis suæ gentis
Vidit Jesum in tormentis,
Et flagellis subditum.

Bruised, derided, cursed, defiled,
She beheld her tender Child
All with bloody scourges rent;

Vidit suum dulcem Natum
Moriendo, desolatum,
Dum emisit spiritum.

For the sins of His own nation,
Saw Him hang in desolation,
Till His spirit forth He sent.

Eia Mater, fons amoris,
Me sentire vim doloris
Fac, ut tecum lugeam.

O thou Mother, fount of love,
Touch my spirit from above;
Make my heart with thine accord;

Fac ut ardeat cor meum
In amando Christum Deum,
Ut sibi complaceam.

Make me feel as thou hast felt;
Make my soul to glow and melt
With the love of Christ my Lord.

Sancta Mater, istud agas,
Crucifixi fige plagas,
Cordi meo valide.

Tui nati vulnerati,
Tam dignati pro me pati,
Pœnas mecum divide.

Fac me tecum pie flere,
Crucifixo condolere,
Donec ego vixero.

Juxta crucem tecum stare,
Et me tibi sociare
In planctu desidero.

Virgo virginum præclara,
Mihi jam non sis amara;
Fac me tecum plangere.

Fac ut portem Christi mortem,
Passionis fac consortem,
Et piagas recolere.

Fac me plagis vulnerari,
Fac me Cruce inebriari,
Et cruore Filii.

Holy Mother, pierce me through;
In my heart each wound renew
Of my Savior crucified.

Let me share with thee His pain,
Who for all my sins was slain,
Who for me in torments died.

Let me mingle tears with thee,
Mourning Him who mourn'd for me,
All the days that I may live.

By the Cr s with thee to stay,
There with thee to weep and pray,
Is all I ask of thee to give.

Virgin of all virgins best,
Listen to my fond request;
Let me share thy grief divine;

Let me, to my latest breath,

In my body bear the death
Of that dying Son of thine.

Wounded with His every wound,
Steep my soul till it hath swoon'd
In His very Blood away.

Flammis ne urar succensus,
Per te, Virgo, sim defensus
In die judicii.

Christe, cum sit hinc exire
Da per Matrem me venire
Ad palmam victoriæ.

Quando corpus morietur,
Fac ut animæ donetur
Paradisi gloria.

Amen.

Be to me, O Virgin, nigh,
Lest in flames I burn and die,
In His awful judgment-day.

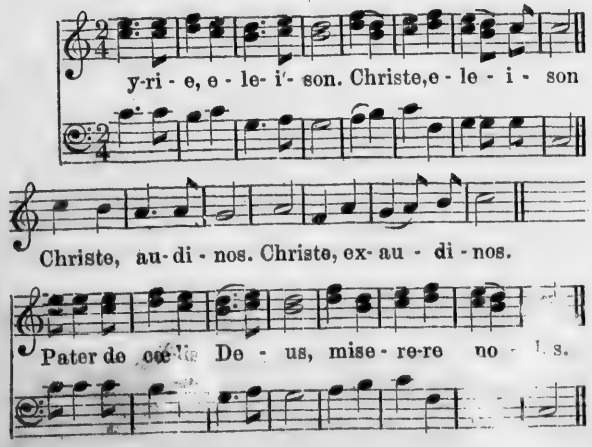
Christ, when Thou shalt call me hence,
Be Thy Mother my defence,
Be Thy Cross my victory.

While my body here decays,
May my soul Thy goodness praise,
Safe in Paradise with Thee.

Amen.

LITANY OF LORETTO.

Andante.



Fi-li Redemptor mundi, De- us, mise- re- re no - bis.

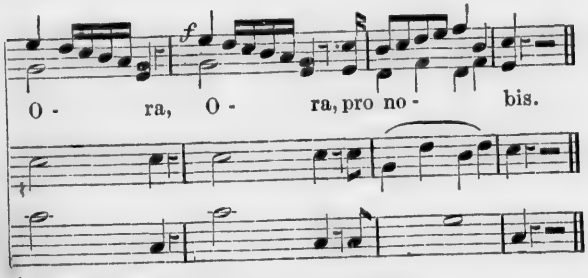
Spi-ri- tus Sancte De- us, mise- re- re no - bis.

Sancta Trini-tas, u - nus De-us, mi se-re-re no - bis.

Moderato. *pp*

San - cta Ma- ri- a, San-cta De - i

ge- ni - trix, San cta Vir - go vir-gi-num,



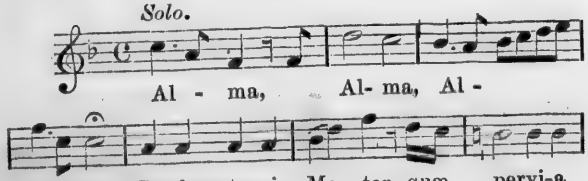
1st *Agnus as* Pater de cœlis Deus.
2nd " " Fili Redemptor.
3rd " " Spiritus Sancte Deus.
Christe audi nos etc., *as the one above.*

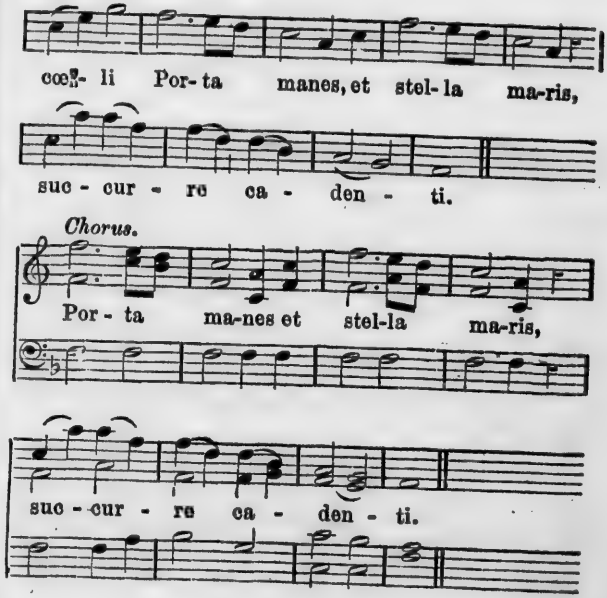
Anthems to the Blessed Virgin.

ALMA REDEMPTORIS.

From Advent to the Purification.

Solo.





Surgere qui curat, populo: tu quæ genuisti,
Natura mirante, tuum sanctum Genitorem,
Virgo prius ac posterius,
Gabrielis ab ore
Sumens illud Ave, peccatorum miserere.

AVE REGINA.

From the Purification to Easter.

A - ve, a - ve, a -
Gau - de Vir - go, gau -

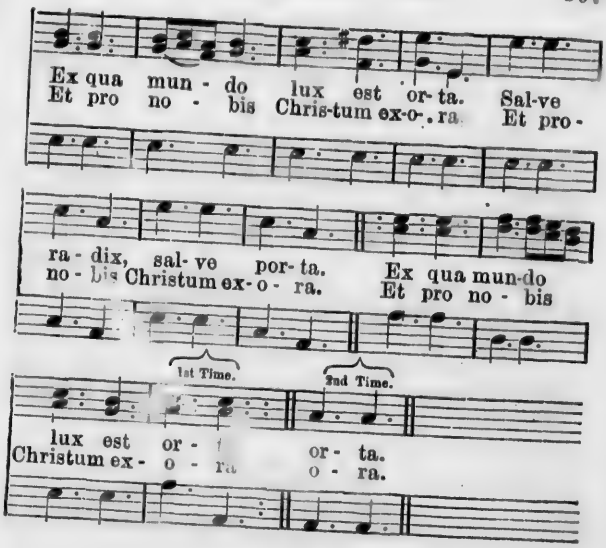
ve, a - ve Re - gi - na cœ-
de Vir - go Glo - ri-

lo - rum, A - ve, a- ve, a - ve,
o - sa, Su - per omnes spe - ci-

a- ve, a - ve, Do - mi-na An- ge- lo-rum.
o- sa, su - per om - nes spe-ci- o- sa.

Chorus.

Salve, ra - dix, Sal- ve por-ta
Va-le val - le de- co - ra,

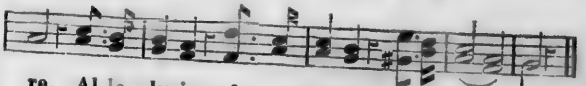


REGINA CŒLI.

From Easter to Trinity Eve.

SOLO. *Maestoso:*

Chœur.



SOLO.

Qui- a quem me-ru - is- ti por - ta -

CHŒUR.

re. Al-le - lu-ia, al- le - lu-ia, al-le - lu - ia,

Solo. *Chorus.*

Re-sur - re - xit si-cut di - xit. Al- le-

lu-ia. al- le - lu-ia, al - le - lu - ia,

Affetuoso. *Chorus.*

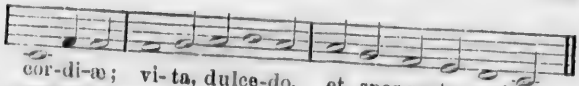
O- ra pro no-bis, De - um. Al-le - lu-ia, al-le-

lu-ia, al- le - lu - ia!

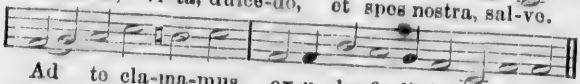
SALVE REGINA.

From Trinity Sunday to Advent.

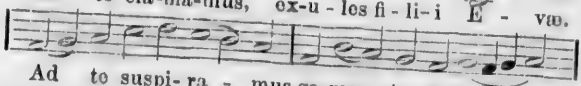
Sal - ve, Re-gi - na, ma-ter mi-se- ri-



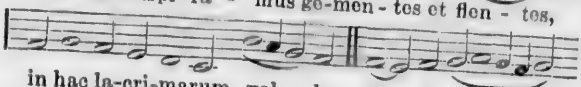
cor-di-æ; vi-ta, dulce-do, et spes nostra, sal-ve.



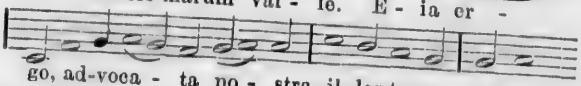
Ad te cla-ma-mus, ex-u-les fi-li-i E-væ.



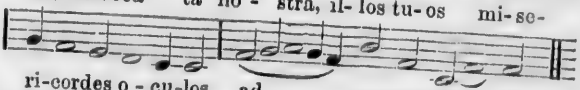
Ad te suspi-ra-mus ge-men-tes et flen-tes,



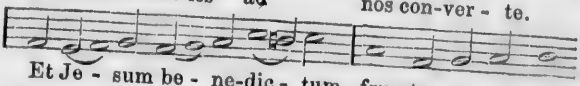
in hac la-cri-marum val-le. E-ia er-



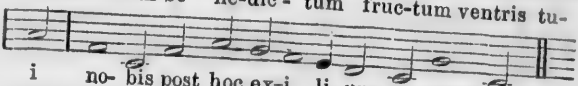
go, ad-voca-ta no-stra, il-los tu-os mi-se-



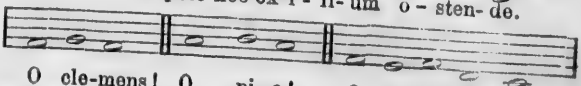
ri-cordes o-cu-los ad nos con-ver-te.



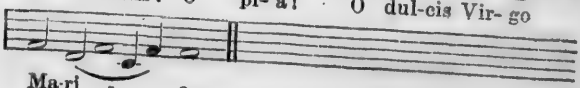
Et Je-sum be-ne-dic-tum fruc-tum ventris tu-



i no-bis post hoc ex-i-li-um o-sten-de.



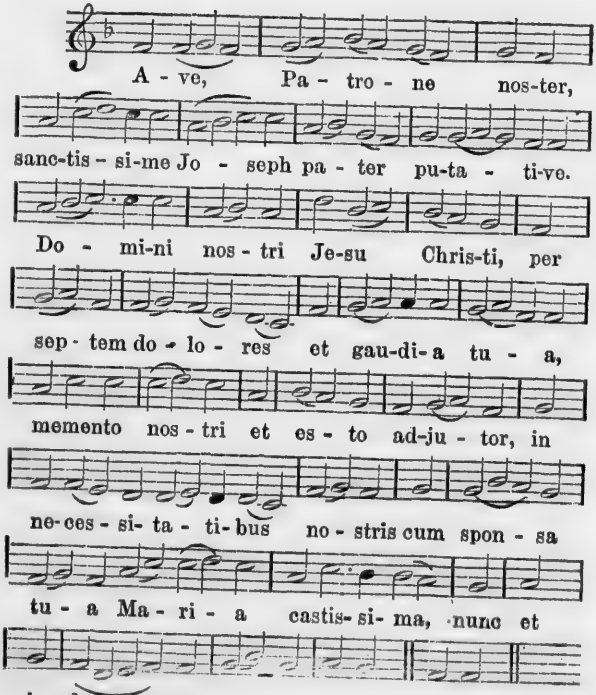
O cle-mens! O pi-a! O dul-cis Vir-go



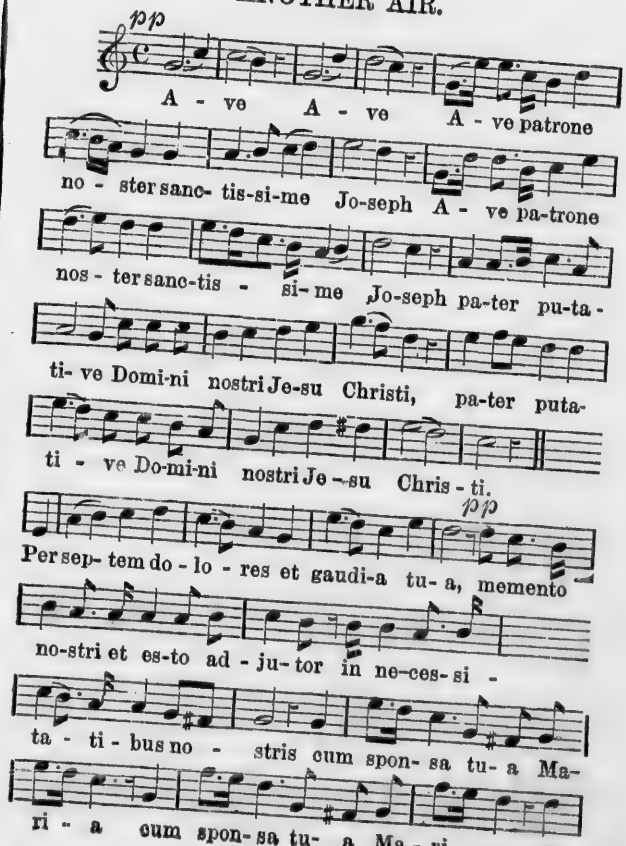
Ma-ri-a.

To St. Joseph.

AVE PATRONE.



ANOTHER AIR.


pp
A - ve A - ve A - ve patrone
no - ster sanc- tis-si-me Jo-seph A - ve pa-trone
nos - ter sanc-tis - si- me Jo-seph pa-ter pu-ta -
ti- ve Domi-ni nostri Je-su Christi, pa-ter puta-
ti - ve Do-mi-ni nostri Je - su Chris - ti.
pp
Per sep- tem do - lo - res et gaudi-a tu- a, memento
no-stri et es-to ad - ju- tor in ne-ces- si -
ta - ti - bus no - stris cum spon- sa tu- a Ma-
ri - a cum spon- sa tu- a Ma - ri - a cas-

lento. *pp*

tis-si-ma nunc et in ho - ra mortis nostræ

A - men, mortis nostræ A - men,

mortis no-stræ A - men. A - men.

LIBERA ME.

Li- be-ra me, Do -

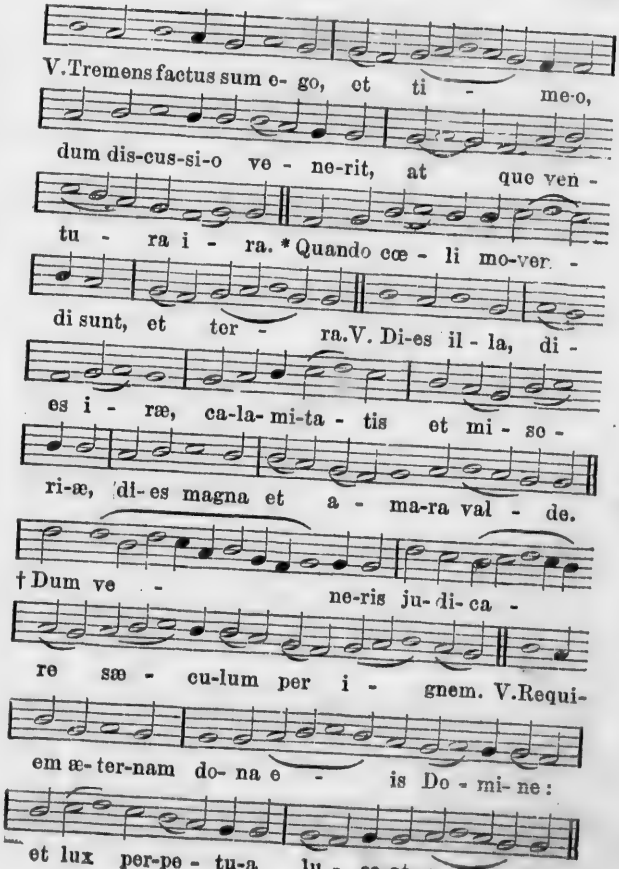
mi-ne, de mor - te æ - ter - na, in di-

e il - la tre-men - da: *Quando

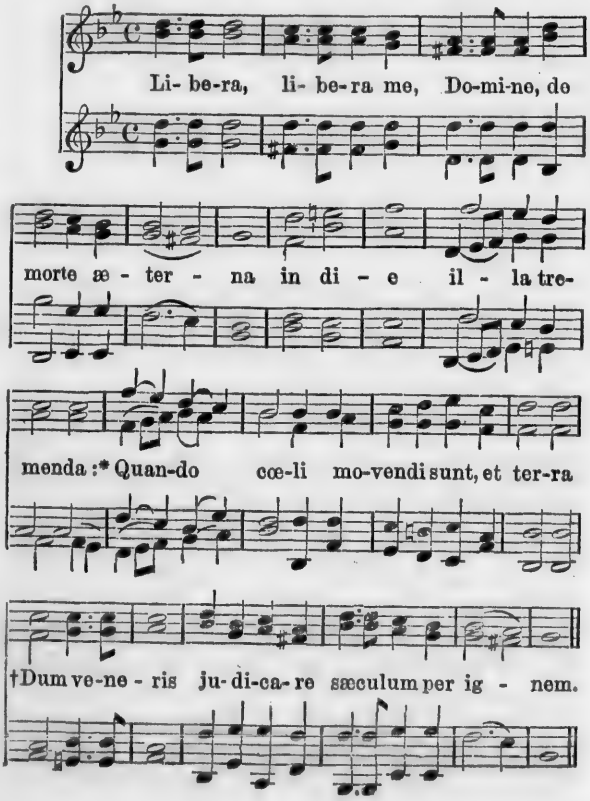
cœ - li mo-ven - di sunt et ter - ra:

† Dum ve - ne-ris ju- di- ca -

re sæ - cu-lum per i - gnem


V. Tremens factus sum e- go, et ti - me-o,
dum dis-cus-si-o ve - ne-rit, at que ven -
tu - ra i - ra. * Quando cœ - li mo-ver -
di sunt, et ter - ra. V. Di-es il - la, di -
es i - ræ, ca-la- mi-ta - tis et mi - se -
ri-æ, di- es magna et a - ma-ra val - de.
† Dum ve - ne-ris ju- di- ca -
re sæ - cu-lum per i - gnem. V. Requi-
em æ- ter-nam do- na e - is Do - mi- ne:
et lux per-pe - tu-a lu - ce-at e - is.

ANOTHER LIBERA ME.



Formulas for the singing of Psalms and Canticles.

For the 1st Mode.

Intonation.

Di-xit Do-mi-nus Do-mi-no me-o: *

1st ending. *2nd ending.*

Se-de a dex-tris me-is. a dextris

3rd ending. *Intonation.*

me - is. a dextris me - is, Magni - fi- cat.

For the 2nd Mode.

Intonation.

Di-xit Do- mi-nus Do-mi-no me-o: *

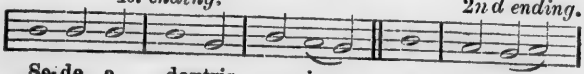
Sede a dextris me-is. Ma - gni - fi - cat.

For the 3rd Mode.

Intonation.

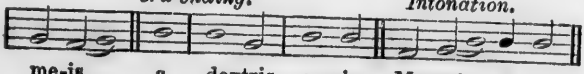
Di- xit Do-mi-nus Do-mi-no me-o: *

1st ending. *2nd ending.*



Se-de a dextris me-is. a dex-tris

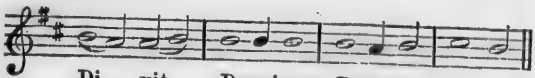
3rd ending. *Intonation.*



me-is. a dextris me-is. Ma-gni - fi - cat.

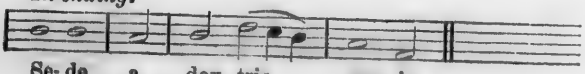
For the 4th Mode.

Intonation.



Di - xit Do-mi-nus Do-mi-no me-o: *

1st ending.



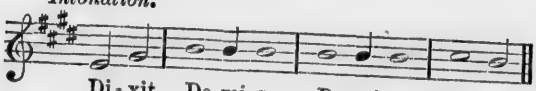
Se- de a dex- tris me - is.

2nd ending. *Intonation.*

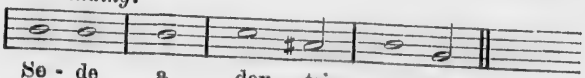
Sede a dextris me-is. Ma - gni - fi - cat.

For the 5th Mode.

Intonation.



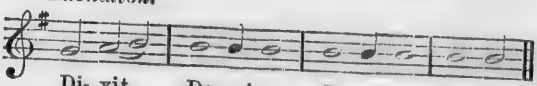
1st ending.



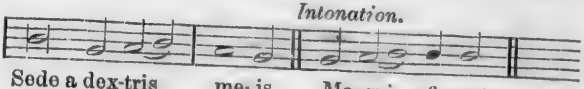
2nd ending. *Intonation.*

1st Formula for the 6th Mode.

Intonation.

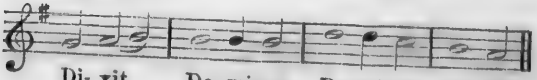


Intonation.



2nd Formula for the 6th Mode.

Intonation.



Intonation.

Se-de a dex-tris me-is. Ma - gni - fi - cat.

3rd Formula for the 6th Mode.

Intonation.

Di- xit Do- mi- nus Do- mi-no me - o : *

Se - de a dex-tris me - is.

For the 7th Mode.

Intonation.

Di - xit Do-mi-nus Do-mi- no me-o : *

1st ending.

Sede a dextris me-is.

2nd ending.

Sede a dextris me-is.

3rd ending.

Sede a dextris me-is.

4th ending.

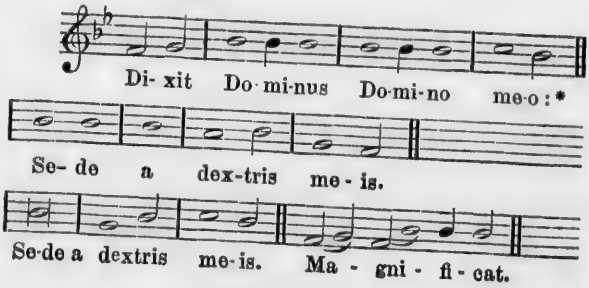
Sede a dextris me-is.

5th ending.

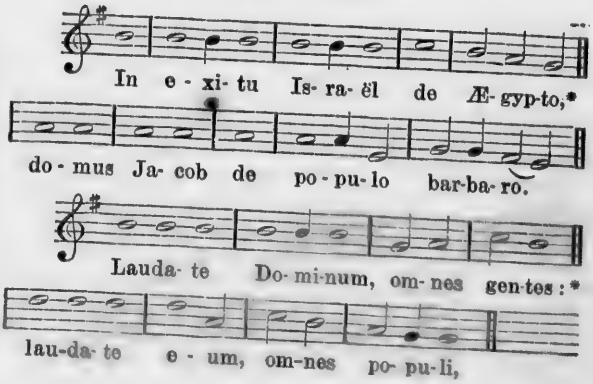
Sede a dextris me- is. Ma - gni - fi - cat.

For the 8th Mode.

Intonation.



Other Modes.



BENEDICTION OF THE MOST B. SACRAMENT.

There is in all the practices of Christian piety something tender and touching. What a beautiful spectacle to see the faithful cluster round the Altar, and await with fervor and collectedness the solemn moment of the Benediction of the Most Blessed Sacrament!

If the blessing of a father or a mother, is a sure pledge of happiness, if that of the patriarchs bestowed the *dew of Heaven*, what may we not anticipate from the benediction of our divine Lord, who is the fountain-head of grace and wisdom. Happy those faithful Christians who profit by every opportunity, to receive the blessing of their adorable Savior; and thrice happy those who receive it with the requisite dispositions,—for them it becomes a plentiful source of spiritual and temporal blessings.

At the Benediction, Jesus munificently bestows His choicest favors, His gifts and graces; and "they fall not only on the cares and sorrows, the troubles and temptations, the faults and unworthinesses, which we venture to spread before Him at the moment; but they light also on all the weak points of our soul of which we ourselves are ignorant, and on our present circumstances the danger of which we are unable to perceive."

When inclining yourself at the moment of benediction, breathe forth the most ardent aspirations of your soul; say with St. Thomas, *My Lord and my God;* with St. Peter, *Thou are the Christ, the Son of the living God,*—with the Church, *Thou art, O Jesus, the King of glory, Thou art the eternal Son of the Father... Lamb of God, who takest away the sins of the world, have mercy on us.*

During the exposition of the Blessed Sacrament.

1st, O Salutaris, p. 473, *or any of the following :*—Ave, verum, *p.* 478,—Panis Angelicus, *p.* 472,—Adoro te, *p.* 475;

2nd, *One of the Anthems to the Blessed Virgin, according to the season, p.* 504, *or any of the following :*—Ave Maris Stella, *p.* 494,—O Gloriosa, *p.* 496,—O sanctissima, *p.* 497,—Tota pulchra es, *p.* 498,—Stabat Mater, *p.* 499,—The Litany of Loretto, *p.* 502.

Sometimes, also, other Hymns, Anthems, or Motets, are here sung.

IMMEDIATELY BEFORE THE BENEDICTION.

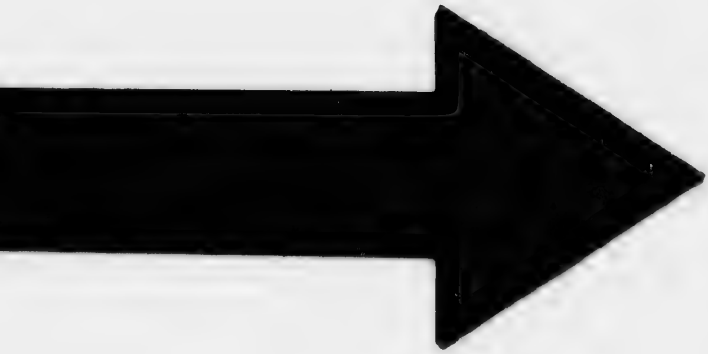
Tantum ergo, *with the* V. Panem, *p.* 469.

OREMUS.

DEUS, qui nobis sub Sacramento mirabili Passionis tuæ memoriam reliquisti: tribue, quæsumus; ita nos Corporis et Sanguinis tui sacra mysteria venerari, ut Redemptionis tuæ fructum in nobis jugiter sentiamus. Qui vivis et regnas in sæcula sæculorum. Amen.

LET US PRAY.

O GOD, who has left us in this wonderful Sacrament a perpetual memorial of Thy Passion: grant us, we beseech Thee, so to reverence the Sacred Mysteries of Thy Body and Blood, that we may continually find in our souls the fruit of Thy Redemption. Thou who livest and reignest world without end. Amen.



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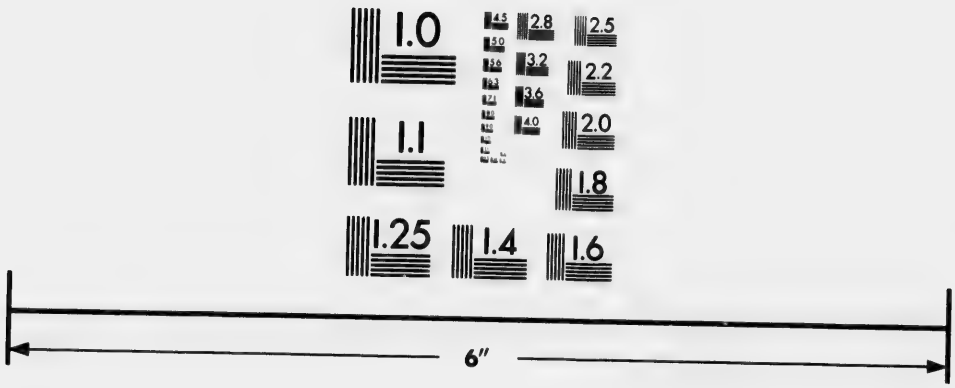

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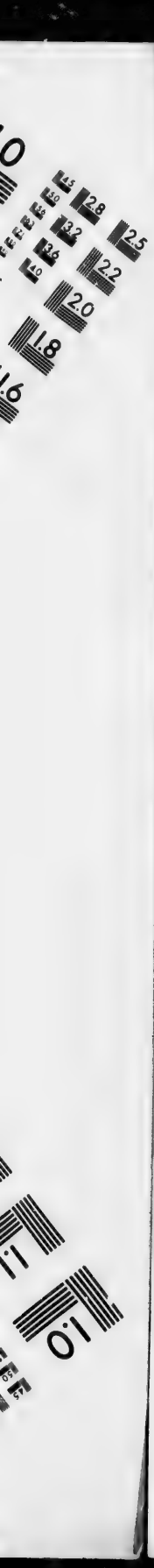
2.8
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After Benediction.

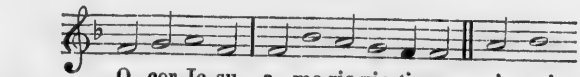
Psalm Laudate Dominum, *p.* 408.

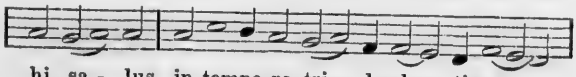
The following may yet be sung at the Benediction of the Blessed Sacrament.

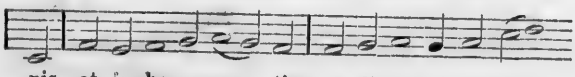
For thanksgiving, Te Deum, *p.* 58.

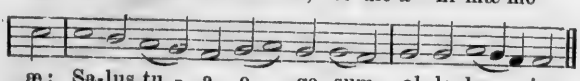
On the first Friday of each month, the following Motet to the Sacred Heart of Jesus:

O COR JESU.









Sacred Melodies.

The singing of sacred melodies, exerts a gentle influence over the soul; it awakens piety and enkindles fervor; it imparts a relish for the truths of salvation, inspires sorrow for sin, fear of the judgments of God, and confidence in His mercy. In order to deive these advantages to their fullest extent, distractions must be carefully avoided, and the words of the canticle must not die away upon the lips without descending to the heart, to inspire it with generous sentiments and inflame it with holy ardor.

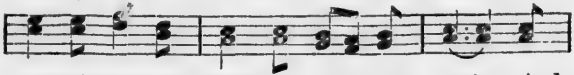
"Oh! how tender the emotions that I felt," says St. Augustine, "how copious the streams that flowed from my eyes, as I listened to the concert of hymns and canticles that filled the church with its heavenly melody. While my ear yielded to the charm of that divine symphony, my soul was inundated with the pure flood of truth; fervid ejaculations escaped therefrom with impetuous ardor; my eyes were suffused with tears; my burdened heart was alleviated, and my bitter sorrow changed into unspeakable happiness as I shed them."

MORNING HYMN.

Moderato.

In music's sweetest strains we'll sing; Our

notes to God we'll raise; And make His sa - cred



tem-ple ring, with hymns of love and praise; And

make His sa-cred temple ring with hymns of love and praise

Our tongues hosannas shall proclaim;
Our hearts devoutly pray;
Each morning and each ev'ning theme
Shall echo through the day.

Too long, alas! have fleeting joys
Lured our frail hearts to sin;
We now renounce such empty joys,
A new life to begin.

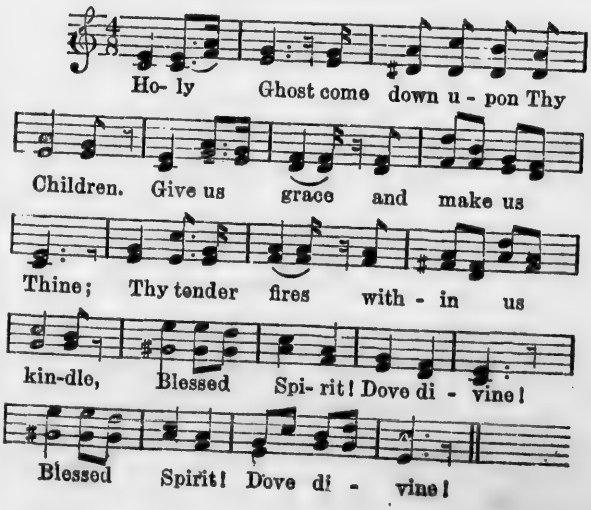
In God's own house we'll sing His praise,
For there His glory dwells;
To Heaven our hearts and song we'll raise
In sweetest canticles.

Let heart-felt transports inly move,
Whilst we record the deeds
Of our dear Savior's wondrous love
Which all our praise exceeds.

As long as we have life and breath,
Our Maker we will praise;
And when our voice expires in death,
Death will perfect our lays.

INVOCATION TO THE HOLY GHOST.

Holy Ghost come down.



For all within us good and holy,
  Is from Thee, Thy precious gift;
In all our joys, in all our sorrows,
  Wistful hearts to thee we left.

For Thou to us art more than father,
  More than sister, in Thy love,
So gentle, patient, and forbearing
  Holy Spirit! heavenly Dove.

O we have grieved Thee, gracious Spirit!
  Wayward, wanton, cold are we;
And still our sins, new every morning
  Never yet have wearied Thee.

Dear Paraclete! how hast Thou waited
  While our hearts were slowly turned!
How often hath Thy love been slighted,
  While for us it grieved and burned!

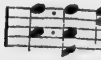
Now if our hearts do not deceive us,
  We would take Thee for ur Lord;
O dear Spirit! make us faithful
  To Thy least and lightest word.

Ah! sweet Consoler, though we cannot
  Love Thee as Thou lovest us,
Yet if thou deignst our hearts to kindle,
  They will not be always thus.

With hearts so vile how dare we venture
  King of kings, to love Thee so?
And how canst Thou, with such compassion
  Bear so long with things so low?

ANOT

beams, Co



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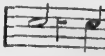
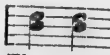
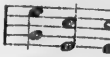


bove, Wh



Thy bright



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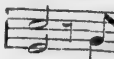

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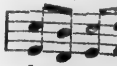
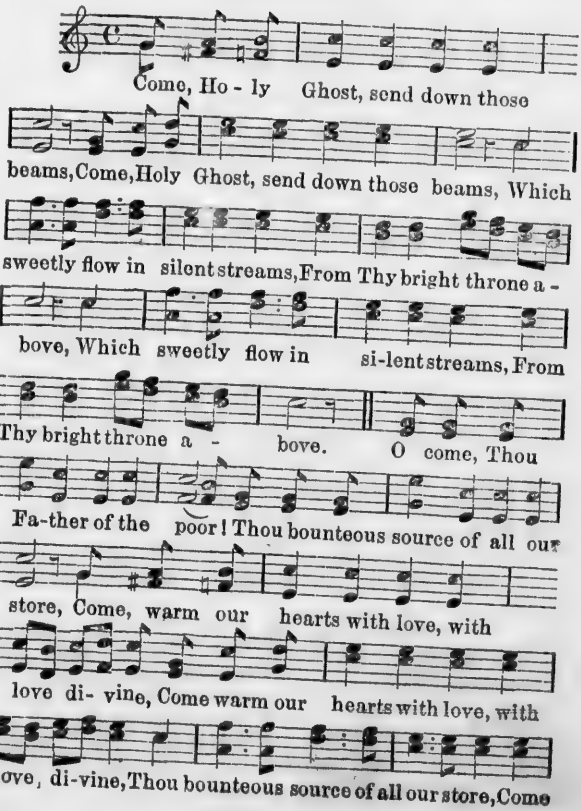


love di-

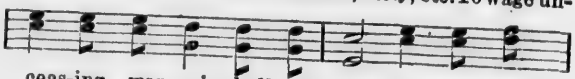
love, di-vi

ANOTHER HYMN TO THE HOLY GHOST.

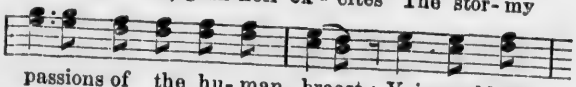
Come Holy Ghost.



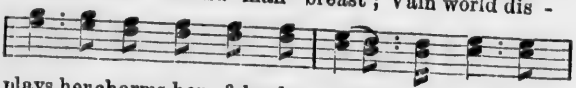
warm our hearts with love. Come, Holy, etc. To wage un-



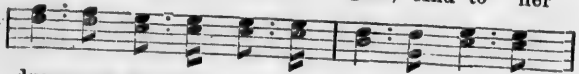
ceas-ing war, grim hell ex - cites The stor- my



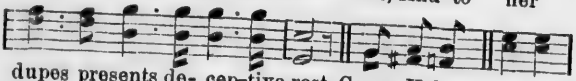
passions of the hu- man breast; Vain world dis -



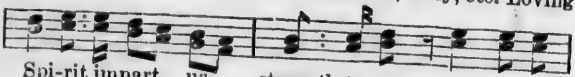
plays her charms, her false de - lights, And to her



dupes pre- sents de - cep- tive rest, And to her

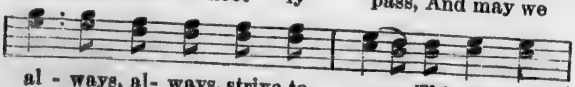


dupes presents de- cep-tive rest. Come, Holy, etc. Loving

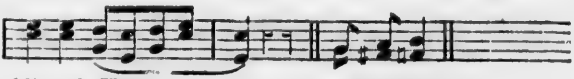


Spi-rit impart us strength to spurn, The empty

pleasures that so fleet - ly pass, And may we



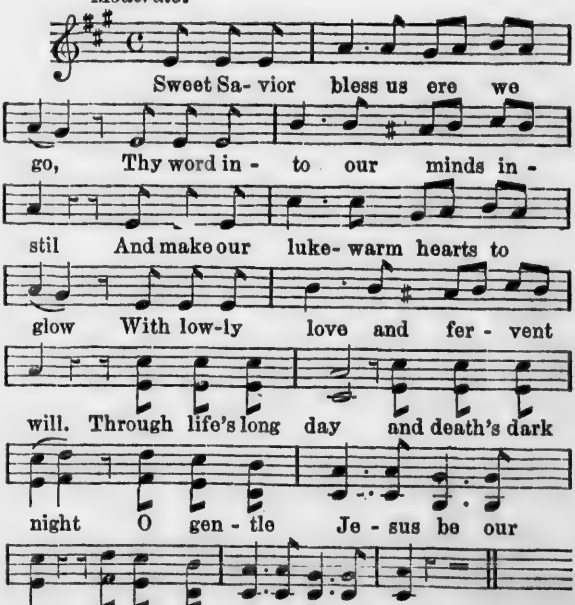
al - ways, al- ways, strive to earn Th'e ter- nal



bliss of Heav'n. Come, Holy, etc.

EVENING HYMN.

Moderato.



Sweet Sa- vior bless us ere we go, Thy word in - to our minds in - stil And make our luke- warm hearts to glow With low-ly love and fer - vent will. Through life's long day and death's dark night O gen - tle Je - sus be our light O gen- tle Je-sus be our light!

The day is done, its hours have run,
And Thou hast taken count of all,
The scanty triumphs grace hath won,
The broken vow, the frequent fall.
Through life's long day, etc.

Grant us, dear Lord! from evil ways
True absolution and release;
And bless us more than in past days
With purity and inward peace.
Through life's long day, etc.

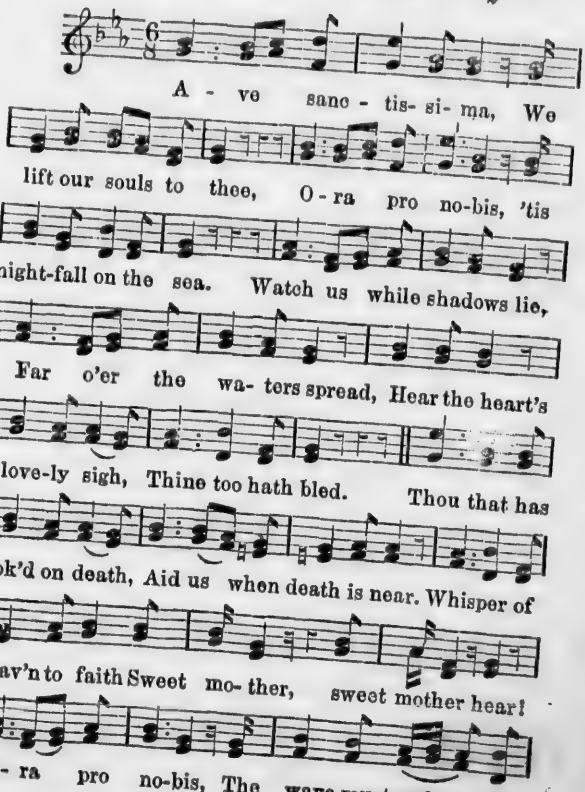
Do more than pardon; give us joy,
Sweet fear and sober liberty;
And simple hearts without alloy
That only long to be like Thee.
Through life's long day, etc.

Labor is sweet for Thou hast toiled;
And care is light, for Thou hast cared:
Ah! never let our works be soiled
With strife, or by deceit ensnared.
Through life's long day, etc.

For all we love, the poor, the sad,
The sinful,—unto Thee we call
O let Thy mercy make us glad:
Thou art our Jesus and our all!
Through life's long day, etc.

Sweet Savior! bless us; night is come,
Mary and Joseph near us be;
Good angels, watch about our home;
And we are one day nearer Thee!
Through life's long day, etc.

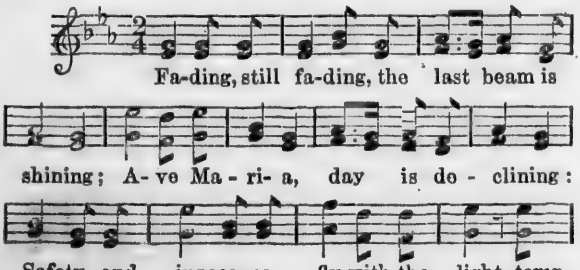
Evening Hymn to the Blessed Virgin.



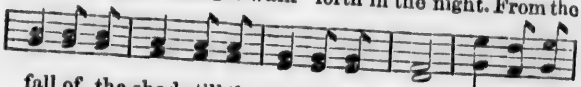
Ave Sanctissima,
List to thy children's pray'r.
Audi Maria!
And take us to thy care.
O thou whose virtues shine
With brightest purity,
Come, and each thought refine
Till pure like thee.

O save our souls from ill;
Guard thou our lives from fear,
Our hearts with pleasure fill
Sweer Mother, sweet mother hear!
Ora pro nobis
The wave must rock our sleep,
Ora Mater,
Ora, Star of the deep!

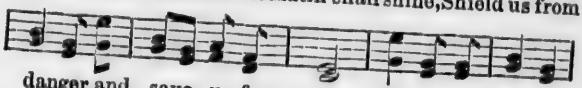
Another Evening Hymn to the Blessed Virgin.



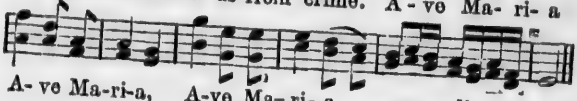
ta-tion and dan-ger walk forth in the night. From the



fall of the shade till the matin shall shine, Shield us from



danger and save us from crime. A - ve Ma- ri- a

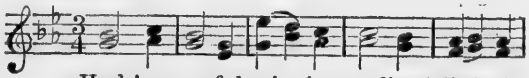


A- ve Ma-ri-a, A-ve Ma- ri- a au - di nos.

Ave Maria! Oh! hear when we call,
Mother of Him who is Savior of all;
Feeble and failing we trust in thy might,
In doubting and darkness, thy love be our light;
Let us sleep in thy love while the night taper burns,
And wake in thy care, when the morning returns,
Ave Maria! Ave Maria! Ave Maria! audi nos.

ADVENT.

Moderato.



Hark! an awful voice is sounding; "Christ is

nigh"! it seems to say; "Cast a - way the dreams of

darkness, O ye chil-dren of the day"!

Startled at the solemn warning.
Let the earth-bound soul arise;
Christ her Sun, all sloth dispelling,
Shines upon the morning skies.

Lo! the Lamb so long expected,
Comes with pardon down from Heaven;
Let us haste with tears of sorrow,
One and all to be forgiven.

So when next He comes with glory,
Wrapping all the earth in fear,
May He, then, as our Defender,
On the clouds of heaven appear.

Honor, glory, virtue, merit,
To the Father and the Son,
With the everlasting Spirit,
While eternal ages run.

CHRISTMAS TIME.

Angels we have heard.

Duett.

pp

An- gels we have heard on high,

Sweetly sing- ing o'er our plains, And the mountains

in re-ply Ech-o back their jo- yous strains.

CHORUS. *Dolcissimo.*

Glo - ri - a

1st Time. 2nd Time.

in ex-cel-sis De-o! De - o.

Shepherds, why this jubilee?
Why your rapturous strain prolong?

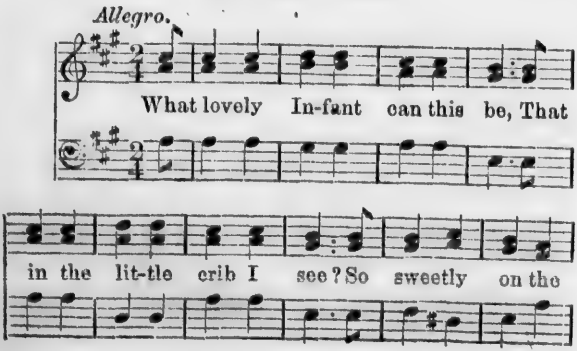
Say what may the tidings be,
Which inspire your heavenly song?
Gloria in excelsis Deo!

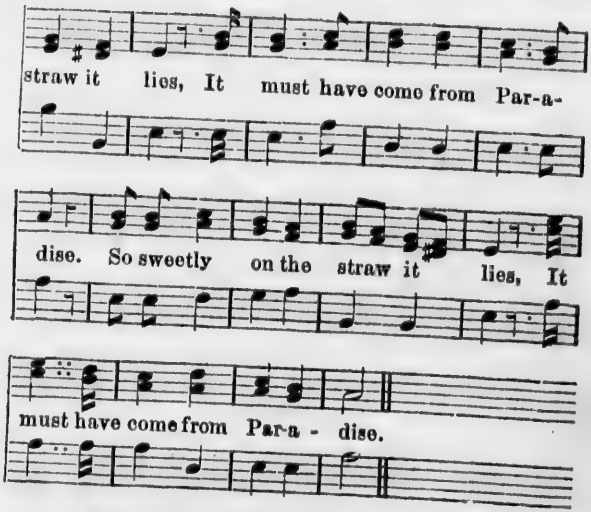
Come to Bethlehem, come, and see
Him whose birth the angels sing;
Come, adore on bended knee,
Th'Infant Christ, the new-born King.
Gloria in excelsis Deo!

See within a manger laid,
Jesus, Lord of Heaven and earth!
Mary, Joseph, lend your aid;
With us sing our Savior's birth.
Gloria in excelsis Deo!

ANOTHER CHRISTMAS HYMN.

What lovely Infant.





Who is that Lady kneeling by,
And gazing on so tenderly?
Oh! that is Mary ever blest,
How full of joy her holy breast!

What man is that who seems to smile,
And look so blissful all the while?
'Tis holy Joseph good and true;
The Infant makes him happy too.

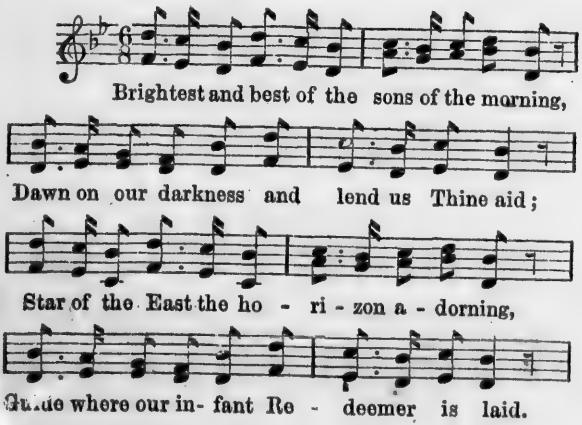
What makes the crib so bright and clear?
What voices sing so sweetly here?
Ah! see behind the window pane,
The little angels looking in!

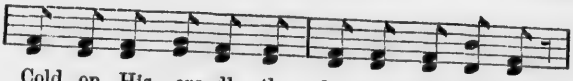
Who are those people kneeling down,
With crooked sticks and hands so brown?
The shepherds. On the mountain top,
The little angels woke them up.

The ox and ass, how still and mild,
They stand beside the Holy Child.
His little body underneath
They warm so kindly with their breath.

Hail! holy cave! though dark thou be,
The world is lighted up from thee.
Hail! Holy Babe! creation stands,
And moves upon Thy little hands.

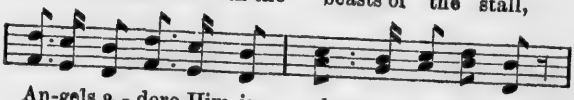
EPIPHANY.



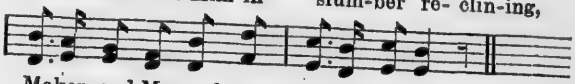


Cold on His cra-dle the dew drops are shining,

Low lies His head with the beasts of the stall,



An-gels a - dore Him in slum-ber re- clin-ing,

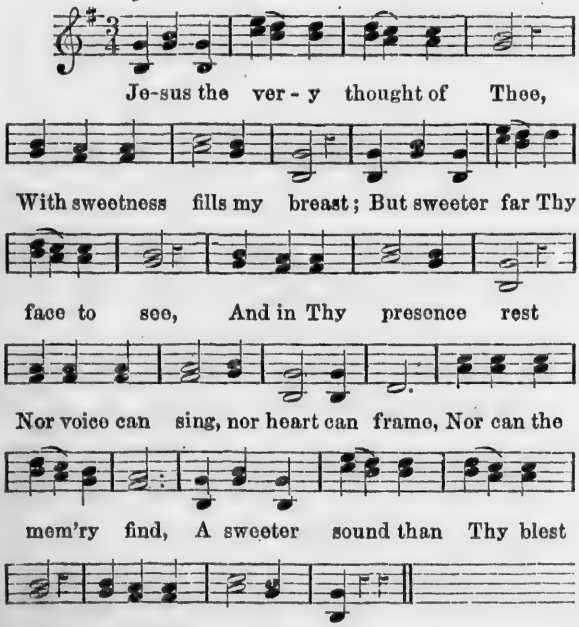


Maker, and Monarch, and Sa-vior of all.

Say shall we yield Him in costly devotion,
Odors of Edom, and off'rings divine;
Gens from the mountain, and pearls from the Ocean,
Myrrh from the forest, or gold from the mine,
Vainly we offer each ampler oblation,
Vainly with gifts would His favor secure;
Richer by far is the hearts adoration;
Dearer to God are the pray'rs of the poor.

HOLY NAME OF JESUS.

Allegro.



O hope of ev'ry contrite heart!
O joy of all the week!
To those who fall, how kind Thou art!
How good to those who seek!

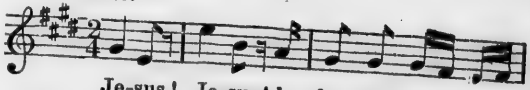
But what to those who find? oh! this,
Nor tongue, nor pen can show:
The love of Jesus, what it is,
None but His loved ones know.

O Jesus, light of all below!
Thou Fount of life and fire
Surpassing all the joys we know,
All that we can desire:
May ev'ry heart confess Thy Name,
And ever Thee adore;
And seeking Thee, itself inflame
To seek Thee more and more.

O Jesus! Thou the beauty art
Of Angel worlds above;
Thy Name is music to the heart
Enchanting it with love.
For Thee I yearn, for Thee I sigh;
When wilt Thou come to me,
And make me glad eternally
With one blest sight of Thee?

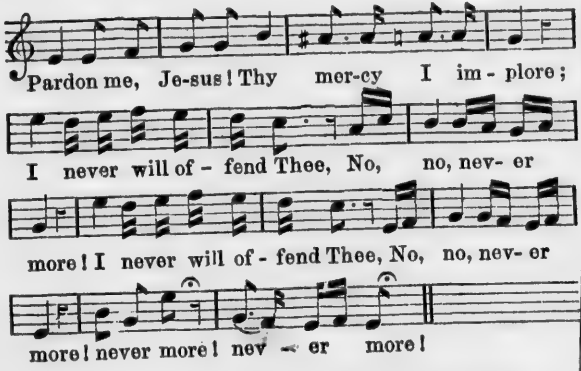
LENT.

Andante.



Je-sus! Je-sus! be- hold at length a-

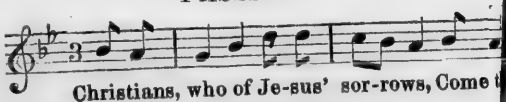
me, When I re- solve to turn a- way from crime.

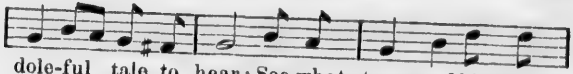


Jesus, my soul Thy precious Blood hath cost
Suffer me not for ever to be lost.
Pardon me, Jesus! Thy mercy I implore;
I never will offend Thee.
No! never more!

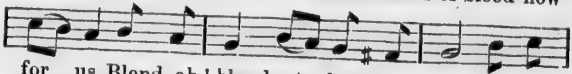
Jesus, Jesus, behold me at Thy feet,
Like Mary in tears, forgiveness I entreat.
Pardon me, Jesus! Thy mercy I implore;
I never will offend Thee.
No! never more!

PASSION

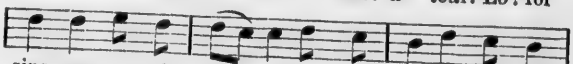




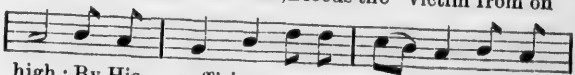
dole-ful tale to hear: See what streams of blood flow



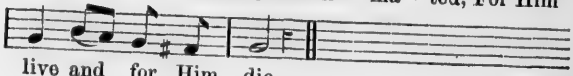
for us, Blend, ah! blend, at least a tear. Lo! for



sins, your own de - vo- ted, Bleeds the victim from on



high; By His suff'rings a - ni - ma - ted, For Him



live and for Him die.

In a lonely garden praying,
Conflicts rude oppress His soul,
Fear and hope His soul assailing
Strive by turns His will to rule.
Now doth fear command imperious,
Now strong efforts love combines;
Love at length prevails victorious,
He to death Himself resigns.

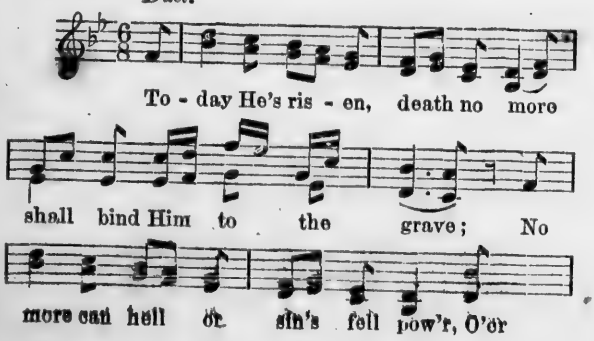
Doom'd to death, new Isaac willing,
Loaded with the fatal tree,
In His heart our sins bewailing
He ascends Mount Calvary.
Lo His hands and feet are pierc'd thro'
On the bloody cross He lies;
Streams of vital blood flow for you,
Sinners, He's your Sacrifice.

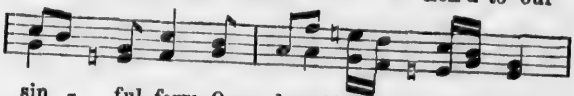
Now behold the man of sorrows,
On the cross exalted high;
Suff'ring, bleeding, dying for us,
Now behold salvation nigh.
Satan, our great foe, lies vanquished,
Mary's seed has bruised his head;
Our redemption is accomplished,
Jesus has our ransom paid.

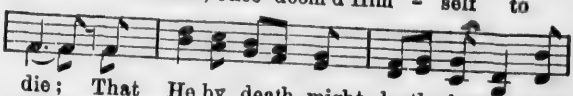
He expires in sad convulsions;
Nature comfortless bemoans;
Heaven and earth and all creation
Trembling echo doleful groans.
Ah! shall man, a sight so woful,
View alone with tearless eye?
Grant, O Jesus! I may grateful,
With Thee mourn, and with Thee die.

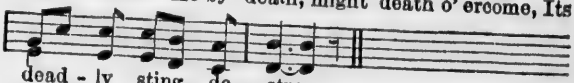
EASTER.

Allegro. *Duet.*

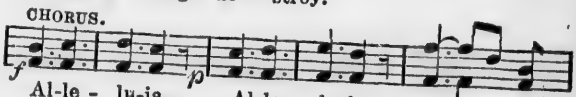


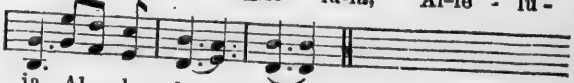






CHORUS.





O death! where's now thy mortal sting?
  Where's now thy victory?
To-day His glorious praise we sing,
  Who triumph'd over thee.
Not triumph'd for Himself alone;
  But, by His mighty power
Taught us to triumph in our turn;
  Nor dread thy terrors more.
Alleluia, &c.

For lo! the dread of death is sin,
And never-ending woe;
From thence it is our terrors spring,
From thence our evils flow.
But now from sin and hell set free,
No longer death we'll fear;
But, longing for eternity,
Rejoice when it draws near.
Alleluia, &c.

I know that my Redeemer lives,
And reigns above the skies;
He will revive my dust again,
And bid my body rise.
Then, cloth'd in my own glorious flesh,
I shall behold His face,
That sweet hope in my bosom glows,
And cheers my ling'ring days.
Alleluia, &c.

Ye angels now who watch around,
The Conqeror's heavenly throne;
Aid us to make the skies resound,
The victory for us won.
Aid us to sing His worthy praise.
With one united heart;
Aid us to walk in all His ways;
'Till we from life depart.
Alleluia, &c.

Another Hymn for the same.

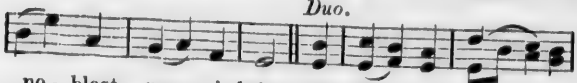
O sons and daughters, p. 452.

ASCENSION.

Moderato.

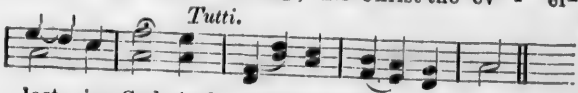
Come all de- vout har- monious tongues, Your

Duo.



no - blest mu - sic bring; 'Tis Christ the ev - er-

Tutti.



last - ing God, And Christ the Man we sing.

He from His Father's bosom sprung,
Came down to save our race;
He now returns in triumph borne,
Back to His native place.

See how the Conqueror mounts aloft,
And to His Father flies;
With scars of honor in His flesh,
And triumph in His eyes.

Come, let us join our cheerful songs,
With angels round the throne:
Ten thousand thousand are their tongues,
But all their joys are one.

Live, glorious Lord! and reign on high!
Let ev'ry nation sing
And angels praise with endless joy,
Our Savior and our King.

WHITSUNTIDE.

Air—Creator of the starry frame—page 439.

Come, O Creator Spirit blest!
And in our souls take up Thy rest;
Come, with Thy grace and heavenly aid,
To fill the hearts which Thou hast made.

Great Paraclete! to Thee we cry:
O highest gift of God most high!
O Fount of life! O Fire of love!
And sweet Anointing from above!

Thou in Thy seven-fold gifts art known;
Thee, Finger of God's hand we own;
The promise of the Father Thou!
Who dost the tongue with power endow.

Kindle our senses from above,
And make our hearts o'erflow with love;
With patience firm and virtue high,
The weakness of our flesh supply.

Far from us drive the foe we dread,
And grant us Thy true peace instead
So shall we not, with Thee for guide,
Turn from the path of life aside.

Oh, may Thy grace on us bestow,
The Father and the Son to know,
And Thee through endless time confess'd
Of Bath th'eternal Spirit blest.

All glory while the ages run,
Be to the Father and the Son
Who rose from death; the same to Thee,
O Holy Ghost, eternally.

The Holy Eucharist.

ADORATION OF THE B. SACRAMENT.

*Saving Host.**

Largo.

Sa-ving Host we fall be - fore Thee
Trusting in our Savior's word, Thee we own the
Lord of glo - ry, Thee we own our
sov'reign Lord; While our e - vil foes con - tending,
Threat-en our e - ter-nal loss; Be with heav'nly
grace de - fend- ing, And protect us with Thy cross.

From Thy Father's throne descending,
Thou becom'st our daily bread;

---

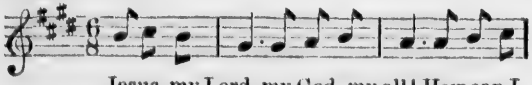
* The TANTUM ERGO may also be sung on this air.

Midst celestial hosts attending,
With Thy Flesh our souls are fed.
Come Thou source of ev'ry blessing,
Warm our hearts with love divine:
Let Thy grace, our souls possessing,
Make us be for ever Thine.

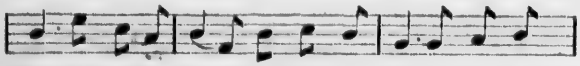
ANOTHER HYMN FOR THE SAME.

Jesus! my Lord, my God.

Andante. SOLO.



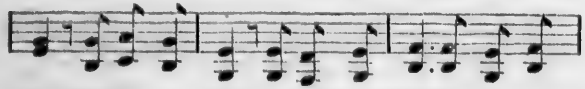
Jesus, my Lord, my God, my all! How can I



love Thee as I ought? And how re- vere this wondrous

CHORUS.

gift, So far sur-passing hope or thought? Sweet Sac-ra-



ment! we Thee a - dore! O, make us love Thee more and

more! O, make us love Thee more and more!

Had I but Mary's sinless heart
  To love Thee with, my dearest King!
O with what bursts of fervent praise
  Thy goodness, Jesus, would I sing!
    Sweet Sacrament! we Thee adore!
    O, make us love Thee more and more!

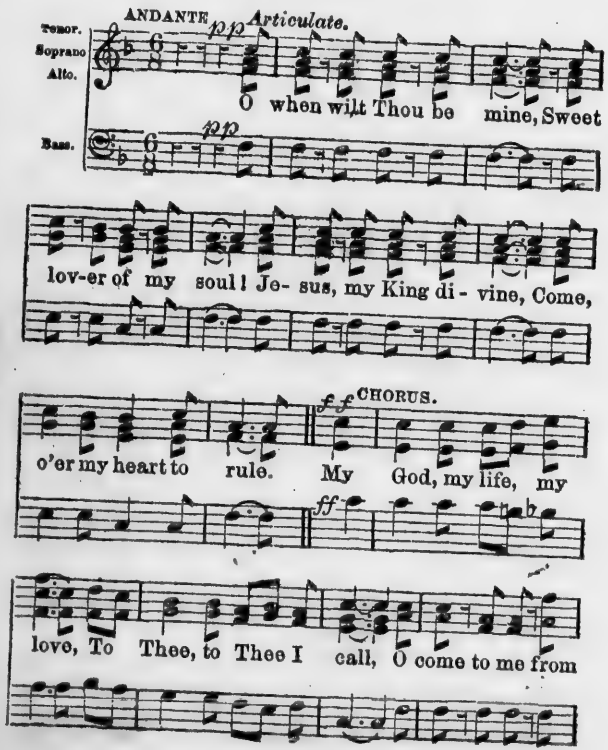
O see! within a creature's hand
  The vast Creator deigns to be,
Reposing infant-like, as though
  On Joseph's arm or Mary's knee.
    Sweet Sacrament! &c.

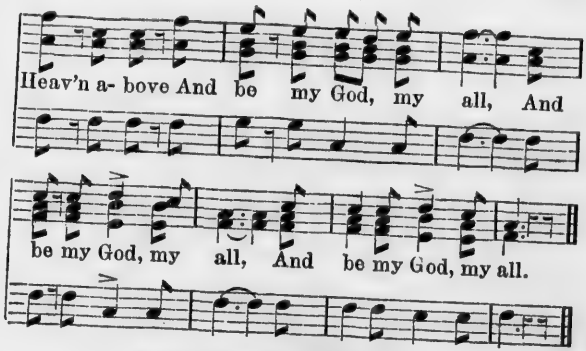
Thy Body, Soul, and Godhead, all!
  O mystery of love divine!
I cannot compass all I have
  For all Thou hast and art are mine!
    Sweet Sacrament! &c.

Our hearts leap up; our trembling song
  Grows fainter still; we can no more;
Silence! and let us weep—and die
  Of very love, while we adore.
    Great Sacrament of love divine!
    All, all we have or are be Thine!

DESIRE OF COMMUNION.

O when wilt Thou be mine.





My faith beholds Thee, Lord,
Conceal'd in human food;
My senses fail; but in Thy word
I trust, and find my God.
Chorus—My God, etc.

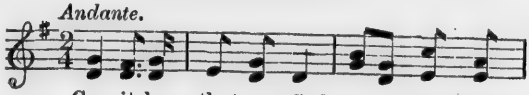
O come! and fix Thy throne
In the midst of my heart;
O make it burn for Thee alone,
And from thence ne'er depart.
Chorus—My God etc.

Begone ye from my mind,
Vain, childish, earthly toys;
In Jesus 'lone I find
True pleasures, solid joys.
Chorus—My God, etc.

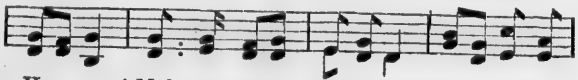
BEFORE COMMUNION.

Can it be that my God.

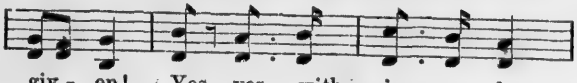
Andante.



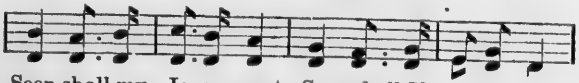
Can it be that my God Comes down from



Hea- ven! Makes my heart His a-bode, To me is



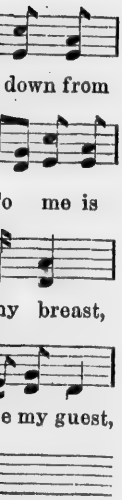
giv - en! Yes, yes with - in my breast,



Soon shall my Je-sus rest, Soon shall He be my guest,

Nor thence be driv - en.

No, no, my trembling heart
  Leave Thee! no, never!
Never shall He depart.
  What can us sever?
No, no, I hear Him say,
  With any beloved I'll stay,
My love shall ne'er decay,
  But last forever.



Then, O my Jesus, come!
  Come to this dwelling,
Make my poor heart Thy home,
  Make Thine each feeling.
Still, still, my blessed God,
  Feed me with this sweet Food,
Still with Thy Sacred Blood
  All my wounds healing.

What, save my God above,
  Have I in Heaven?
And what to win my love,
  Can here be given?
Then, then my happy soul
  Thou shalt alone control;
Thou shalt possess the whole,
  To Thee still cleaving.

O, for such love as this,
  What now returning!
What shall repay such bliss,
  But a heart burning!
Burning with flames of love
  Till with my God above
His endless joys I prove,
  With Him sojourning.

AFTER COMMUNION.

Preserve, my Jesus.

Affettuoso.

p

Pre-serve, my Je-sus, oh pre - serve My soul to o - ver- last - ing

f *Dim.*

life, Oh, may this blest Com-mu- nion serve To

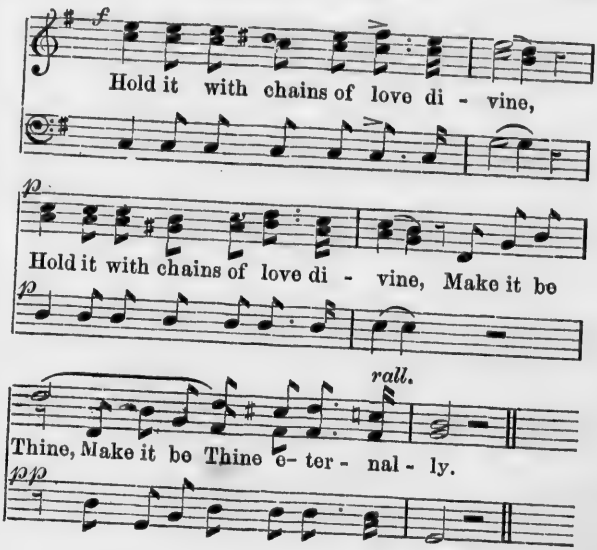
f *Dim.*

aid my soul in passions strife. Dear Jesus now my heart is

f

Thine. O may it from Thee nev-er fly!

Hold it with chains of love di - vine,



O may Thy Body, may Thy Blood,
Be to my soul a saving food,
To fill it still with life and grace
And every sinful stain efface!
Dear Jesus, &c.

Take then my thoughts from all but Thee,
To Thee may every impulse tend,
What avails to tell my misery?
I have my God—my Guest—my Friend.
Dear Jesus, &c.

May piety increase; and prayer
Mine ev'ry thought, word, action, share;
The gift of love my sole request—
Thou, God of love! wilt grant the rest.
Dear Jesus, &c.

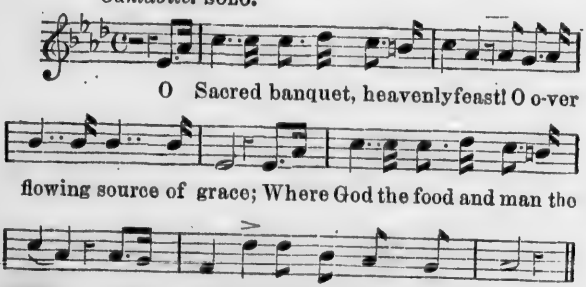
And Thou, Eternal Godhead! see
The Son beloved, once given for me;
See my Redeemer—now the guest—
Of this poor lowly honor'd breast.
Dear Jesus, &c.

See—see Thy Jesus; Him I bring,
Accept, accept mine offering:
Accept the sacrifice which pleads,
For all Thy grateful servant needs.
Dear Jesus, &c.

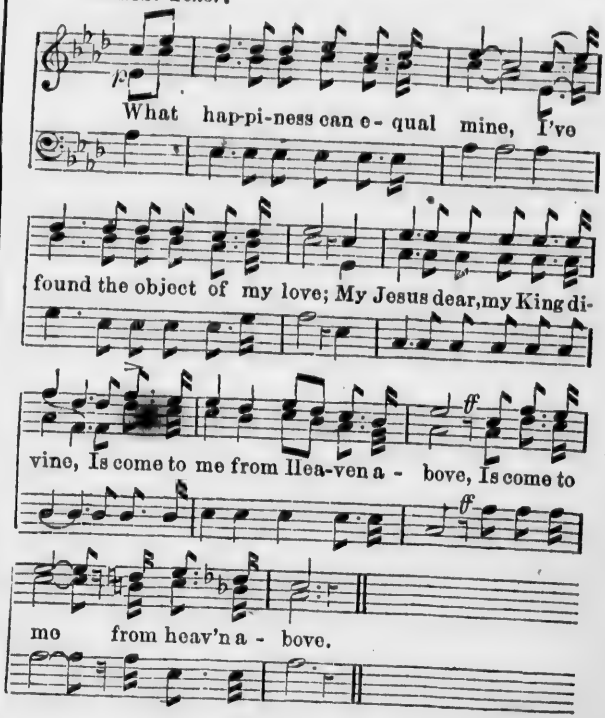
AFTER COMMUNION.

O sacred Banquet.

Cantabile. SOLO.



CHORUS. *Tenor.*



He chose my heart for His abode,
He there becomes my daily Bread;
There on me flows His healing Blood,
There, with His Flesh my soul is fed.
What happiness, etc.

I am my love's, and He is mine;
In me He dwells; in Him I live;
What greater treasures could I find?
And could ye, heavens, a greater give?
What happiness, etc.

Ye angels, lend your heavenly tongues,
Come, and with me in praises join;
Come and unite, in thankful songs,
Your sweet, immortal voice to mine.
What happiness, etc.

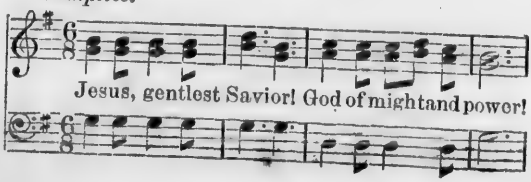
Oh, that I had your burning hearts,
To love my God, my Spouse most dear!
Oh, that He would with flaming darts,
Raise in my heart a heavenly fire!
What happiness, etc.

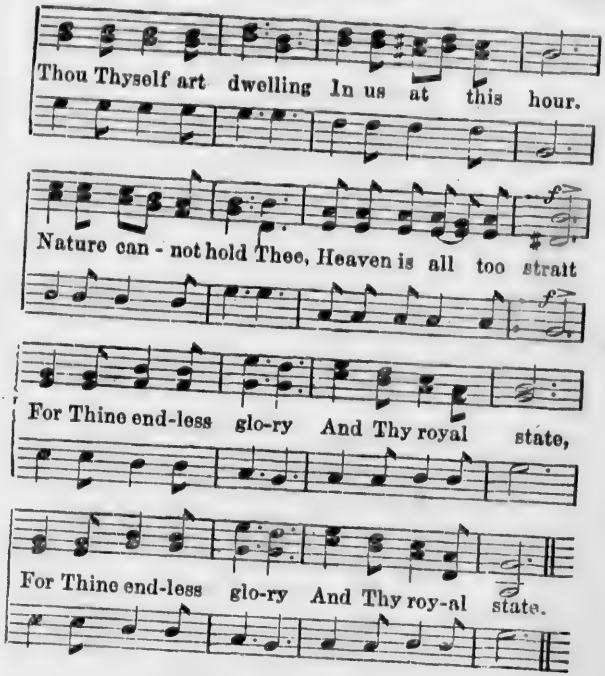
Vain objects that seducéd my soul,
I now despise your fleeting charms,
In vain temptation's billows roll,
I lie secure in Jesus 'arms.
What happiness, etc.

AFTER COMMUNION.

Jesus, gentlest Savior.

Simplice.





Out beyond the shining
Of the furthest star,
Thou art ever stretching
Infinitely far,
Yet the hearts of children
Hold what worlds cannot,
And the God of wonders
Loves the lowly spot.

As men to their gardens
Go to seek sweet flowers,
In our hearts, dear Jesus
Seek them at all hours.
Jesus, gentlest Savior!
Thou art in us now;
Fill us full of goodness
Till our hearts o'erflow.

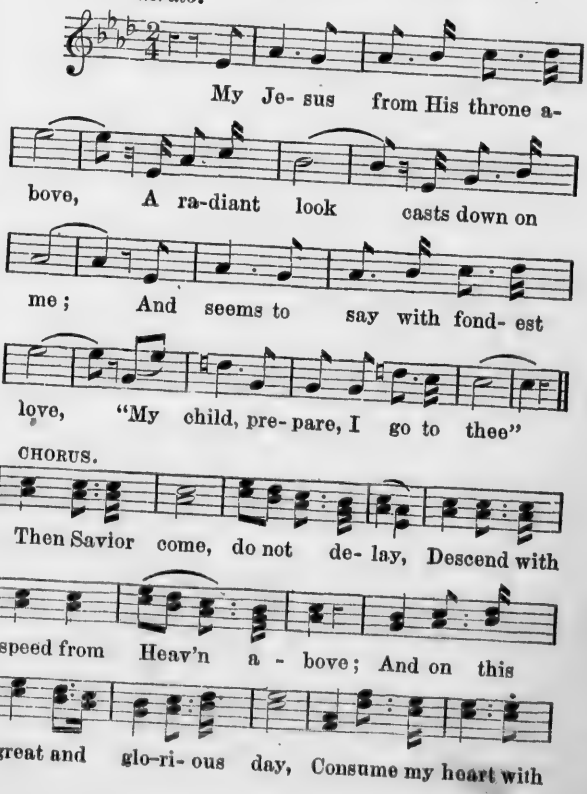
Pray the prayer within us
That to Heaven shall rise;
Sing the song that angels
Sing above the skies.
Multiply our graces,
Chiefly love and fear,
And, dear Lord! the chiefest—
Grace to persevere.

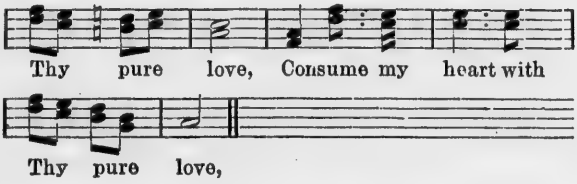
Oh! how can we thank Thee
For a gift like this,
Gift that truly maketh
Heaven's eternal bliss!
Ah! when wilt Thou always
Make our hearts Thy home?
We must wait for Heaven,—
Then the day will come.

Now at least we'll keep Thee
All the time we may—
But Thy grace and blessing
We will keep always.
When our hearts Thou leavest,
Worthless though they be,
Give them to Thy Mother
To be kept for Thee.

HYMN FOR THE FIRST COMMUNION.

Moderato.





Thy words, sweet Lord, ring in my ear
As strains of softest melody;
They raise my hope, they calm my fear,
And make me long t'approach to Thee.
Chorus—Then Savior come, etc.

Behold me, Lord, beneath this dome
And at this great and solemn hour,
Imploring Thee to make Thy home
Within my young heart's nuptial bow'r.
Chorus—Then Savior come, etc.

As for the cool and limpid stream,
The hart doth pant incessantly;
So dearest Lord with love supreme,
My soul breathes forth her sighs to Thee.
Chorus—Then Savior come, etc.

O deign to hear my suppliant pray'r,
O come allay my parching thirst;
No worldly love, no earthly care,
Within my youthful heart, is nurs'd.
Chorus—Then Savior come, etc.

For Thee alone it longs and sighs,
With softest love it pines away;
Oh! tarry not to bow the skies,
My dear Belov'd, my life, my way.
Chorus—Then Savior come, etc.

Lend your perfumes, ye fresh-blown flow'rs,
Sound loud your harps, ye angels bright,
And all ye high celestial pow'rs,
To greet my Lord, with me unite.
Chorus—Then Savior come, etc.

My voice I'll blend with Heav'ns sweet choir,
In hymns of mellow symphony,
To fitly praise my Heav'nly Sire
Who deigns to come and dwell with me.
Chorus—Then Savior come, etc.

From this day hence, my Lord divine,
I consecrate myself to Thee;
Oh! may I be for ever Thine
In time and in eternity.
Chorus—Then Savior come, etc.

The same hymn may be sung on the following airs:

1st, Preserve, my Jesus, *page* 556.

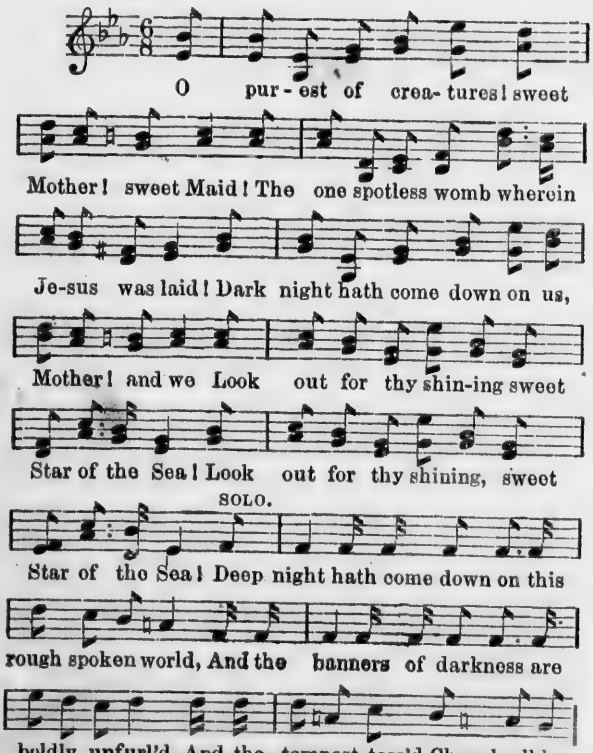
2nd, O sacred banquet, *p.* 558.

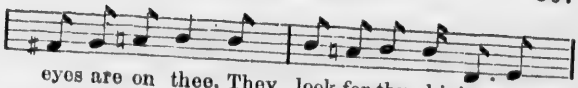
3rd, O let your fervor, *for which see* Index.

THE IMMACULATE CONCEPTION.

O purest of creatures!

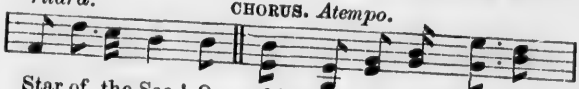
Duet.



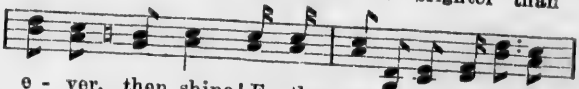


eyes are on thee, They look for thy shining, sweet

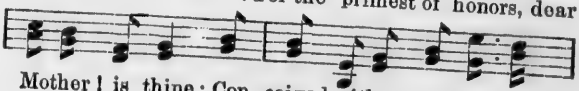
ritard. CHORUS. *Atempo.*



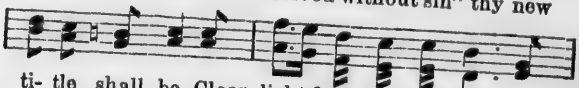
Star of the Sea! O shine on us brighter than



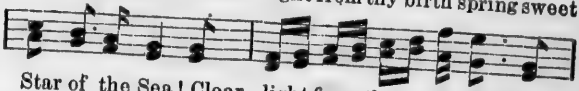
e - ver, then, shine! For the primest of honors, dear



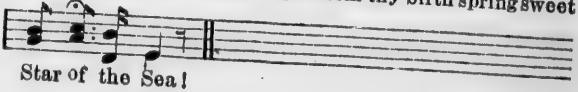
Mother! is thine; Con- ceived without sin" thy new



ti- tle shall be, Clear light from thy birth spring sweet



Star of the Sea! Clear light from thy birth spring sweet



Star of the Sea!

Duet.

The Church doth what God had first taught her to do:
He look'd o'er the world to find hearts that were true:
Through the ages He look'd, and He found none but thee,
And He loved thy clear shining, sweet Star of the Sea!

Solo.

He gazed on thy soul; it was spotless and fair
For the empire of sin—it had never been there;
None had e'er own'd thee, dear Mother! but He—
And He bless'd thy clear shining, sweet Star of the Sea!
Chorus—Oh, shine on us, etc.

Duet.

Earth gave Him one lodging, 'twas deep in thy breast,
And God found a home where the sinner finds rest;
His home and His hiding-place, both were in thee,
He was won by thy shining, sweet Star of the Sea!

Solo.

Oh, blissful and calm was the wonderful rest
That thou gavest thy God in thy virginal breast;
For the Heaven He left He found Heaven in thee,
And He shone in thy shining, sweet Star of the Sea!
Chorus—Oh, shine on us, etc.

Duet.

To sinners what comfort, to angels what mirth,
That God found one creature unfallen on earth,
One spot where His spirit untroubled could be—
The depths of thy shining, sweet Star of the Sea!

Solo.

And now from the Church of all lands thy dear name
Comes borne on the breath of one mighty acclaim;
Men call on their Father, that he should decree
A new gem to thy shining, sweet Star of the Sea!
Chorus—Oh, shine on us, etc.

Duet.

So worship we God in these rude latter days;
So worship we Jesus our Love, when we praise

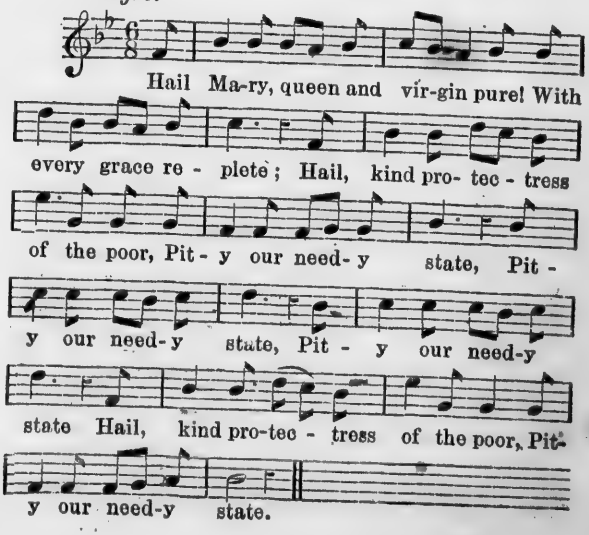
His wonderful grace in the gifts He gave thee,
The gift of clear shining, sweet Star of the Sea.

Solo.

Deep night has come down on us, Mother! deep night,
And we need more than ever the guide of thy light;
For the darker the night is, the brighter should be
Thy beautiful shining, sweet Star of the Seal.
Chorus—Oh, shine on us, etc.

ASSUMPTION OF THE B. V.

Allegro.



O thou who fillest the highest place
Next heaven's imperial throne,
Obtain for us each saving grace,
And make our wants thy own.

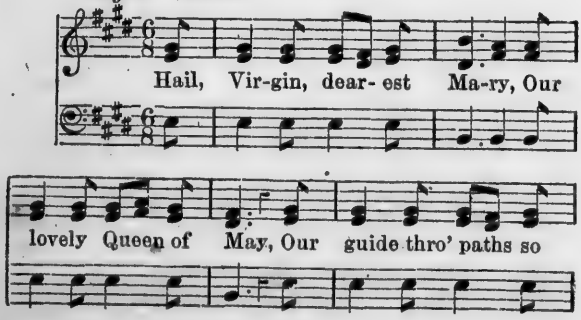
How oft when trouble filled my breast,
Or sin my conscience pain'd,
Through thee I sought for peace and rest,
Through thee I peace obtain'd.

Then hence, in all my pains and cares,
I'll seek for help in thee ;
E'er trusting, through thy powerful pray'rs
To gain eternity.

HYMN FOR THE MONTH OF MARY.

Hail, Virgin, dearest Mary.

Allegro. CHORUS.



FINE.

dreary, To brightest realms of day. Thy

children hum-bly ben-ding a - round thy love- ly

shrine, Their hearts and voi - ces blen-ding, In

D. C. CHORUS.

u- ni- son com - bine.

Behold earth's blossoms springing
In beauteous form and hue;
All nature gladly bringing
Her sweetest charms to you.
Hail, Virgin, etc.

We'll gather fresh bright flowers
To bind our fair Queen's brow;
From gay and verdant bowers
We haste to crown thee now.
Hail, Virgin, etc.

The rose and lily wreathing,
The humble violet fair,
To thee their perfumes breathing,
With sweetness scent the air.
Hail, Virgin, etc.

The mignonette, the lilac,
And sweet forget-me-not,
The eglantine and myrtle,
To grace your wreath we've brought.
Hail, Virgin, etc.

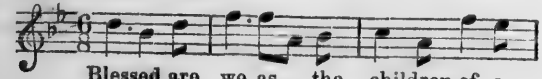
The heliotrope, sweet type of love
And star of Bethl'em too;
The lily of the valley,
Complete the wreath for you.
Hail, Virgin, etc.

And now, our blessed Mother,
Smile on our festal day;
Accept our wreath of flowers
And be our Queen of May.
Hail, Virgin, etc.

ANOTHER HYMN FOR THE SAME.

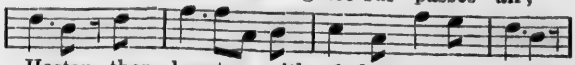
Behold the Month of Mary.

Andantino grazioso. SOLO.



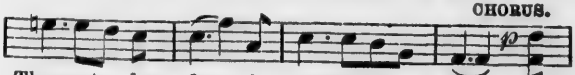
Blessed are we as the children of a

Moth-er Who in her grace sur- passes all;

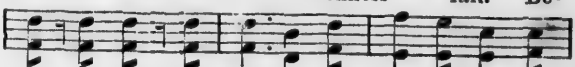


Hasten, then, has-ten with gladness to her al-tar,

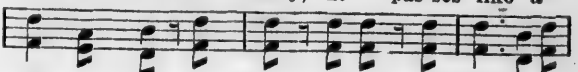
CHORUS.



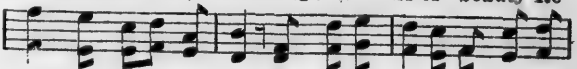
There at her feet in meekness fall. Be-



hold the month of Ma-ry, It pas-ses like a

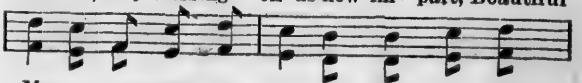


white-winged dove, And through its hours of beauty Re-



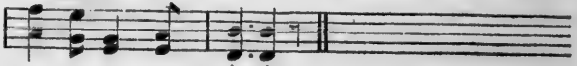
sound our strains of love. Beauti-ful Mary, sweetest of

Mothers, Thy blessing on us now im - part, Beautiful



Ma- ry, swee-test of Mo- thers, Recei- ve our

ritard.



lays, re-ceive our hearts.

Slowly the winter faded on the mountain,
Leaving the streams all chainless, free—
Buds of the meadows and waters of the fountain,
All are awaking, sweet mother, for thee!
Behold the month, etc.

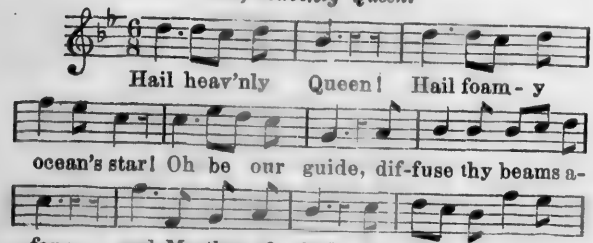
Bless, then, O Mary, the gifts of smiling nature,
Sweeter than these there scarce could be—
Fields in their beauty have yielded thee their treasures,
Birds in their gladness are singing for thee.
Behold the month, etc.

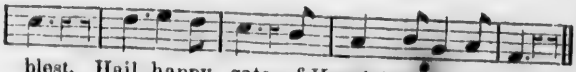
We, too, will praise thee, pure and stainless mother!
We will unite with flower and bird,
And 'round thy altar, through all thy sacred seasons,
Will lays of thy glory, thy beauty be heard.
Behold the month, etc.

Here in the morn and in the shades of even',
We in our joy will spend each day;
Flowers may fade, and the song of birds be missing,
Love and devotion will never decay.
Behold the month, etc.

ANOTHER HYMN FOR THE SAME.

Hail, heavenly Queen.

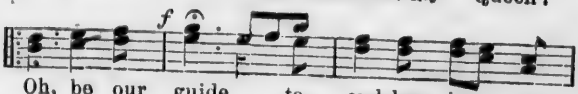




blest, Hail, happy gate of Heav'n's e-ter-nal rest!

CHORUS.

Hail foa-my o-cean's star! Hail heav'nly Queen!



Oh, be our guide to end-less joys un-

seen.

Hail full of grace! with Gabriel we repeat,
Thee, Queen of Heaven, from him we learn to greet;
Then give us peace, which Heaven alone can give,
And dead thro' Eve, thro' Mary let us live.
Hail, foamy, etc.

Oh, break our chains! thy guilty slaves release;
Oh, give us light! and let our blindness cease:
Let every ill that preys upon our hearts,
Fly at thy voice, which every good imparts.
Hail, foamy, etc.

Thy children save—O gracious Mother, hear!
From brimful eyes, oh! deign to wipe the tear,
Our anxious prayers to God thy Son present,
Whose life and Blood for sinful man were spent.
Hail, foamy, etc.

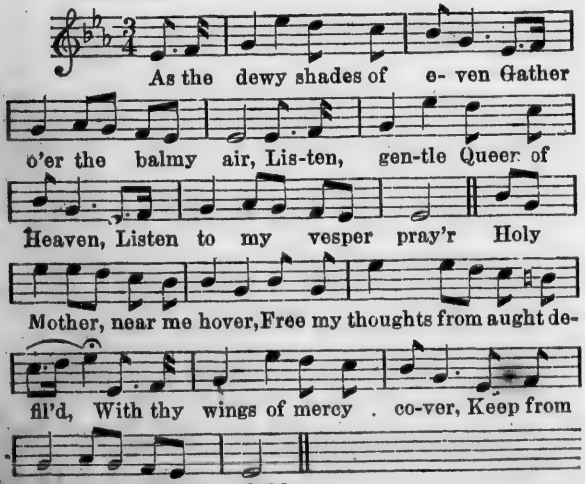
O Virgin meek! alone of all mankind,
In whom not God can stain or blemish find;
From Satan's chains our captive souls set free,
And be our lives from sin exempt by thee.
Hail, foamy, etc.

Our lives unstained by purity preserve,
And ne'er permit our ways from truth to swerve,
That when our time has roll'd its rapid round,
We may with Christ in heavenly bliss be crowned.
Hail, foamy, etc.

ANOTHER HYMN FOR THE SAME.

As the dewy shades.

Moderato.

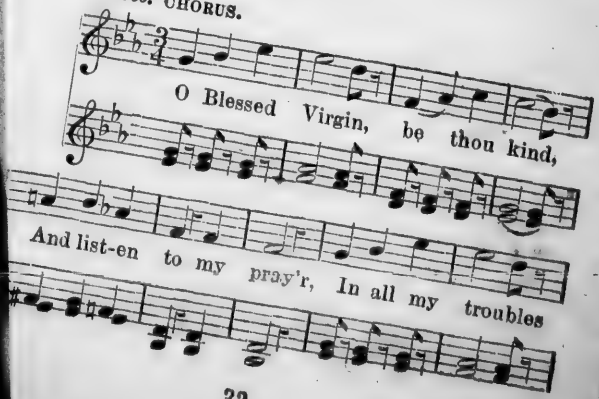


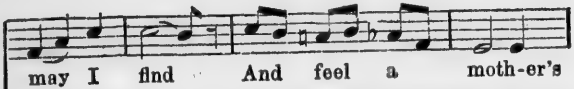
Thine own sinless heart was broken,
Sorrow's sword had pierced its core;
Holy Mother! by that token,
Now thy pity I implore.
Queen of Heaven guard and guide me,
Save my soul from dark despair,
In thy tender bosom hide me,
Take me, Mother, to thy care.

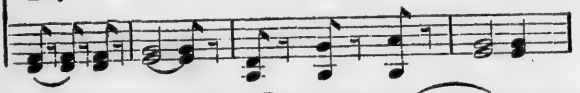
Mother of my Infant Savior,
Spouse of God, my plaint O hear!
Purest Virgin, gracious matron,
Oh! relieve me by thy prayer.
From thy happy seat in Sion,
Light me through this dark abode,
Smile, Oh! gently smile upon me,
Tell my sorrows to my God.

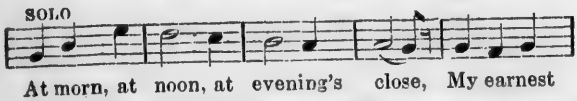
Hymn to the Blessed Virgin for any time in the year.

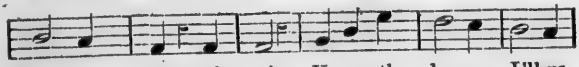
Allegro ma grazioso.
Dolce. CHORUS.

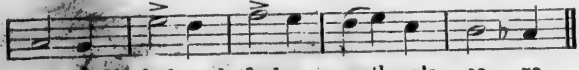


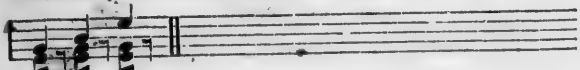












When rude temptations try my heart,
And worldly pleasures spread their snare,
Thy loving aid shall heal the smart,
And show, and show a mother's care.
Chorus—O blessed Virgin, etc.

Vain should each earthly prospect prove,
Save thou my soul from dark despair,
But trust to me a mother's love
And let me feel a mother's care.
Chorus—O blessed Virgin, etc.

ANOTHER HYMN FOR THE SAME.

Rose of the Cross.

Duet.

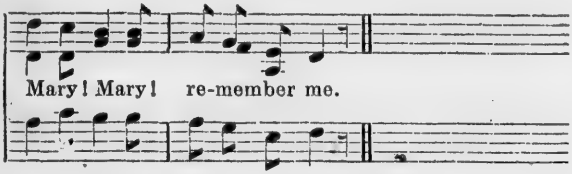
Sop. Rose of the Cross, thou mystic flow-er!

Tenor. I lift my heart to thee, In every mel-an-

CHORUS.

choly hour, Mary, re-member me. Mary! Mary!

re-member me, Ma-ry! Mary! re-member me,



A wanderer here through many a wild,
  Where few their way can see,—
Bloom with thy fragrance on thy child;
  Mary! remember me.

Let me but stand where thou hast stood,
  Beside the crimson tree;
And by the water and the blood,
  Mary! remember me.

There let me wash my sinful soul,
  And be from sin set free;
Drawn by thy love, by grace made whole;
  Mary! remember me.

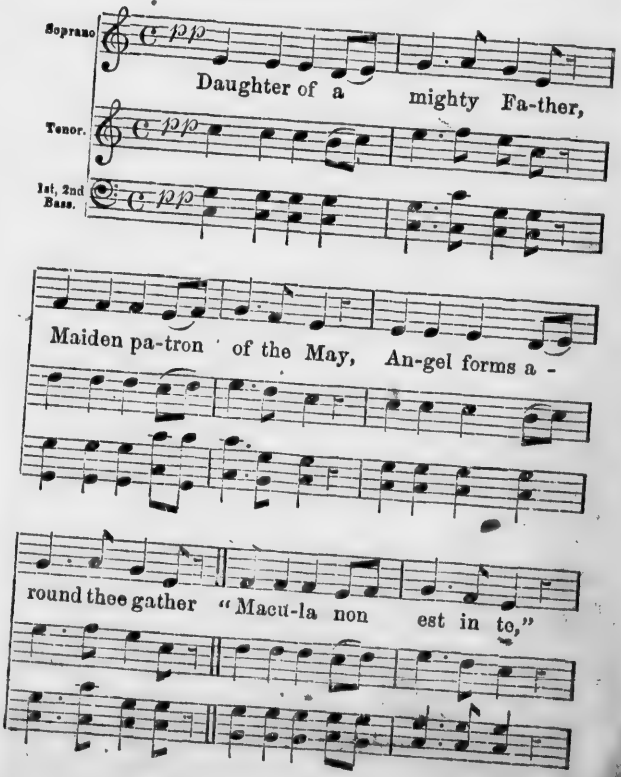
Be thy blest Son my all in all,
  To whom for life I flee;
And when before His feet I fall,
  Mary! remember me.

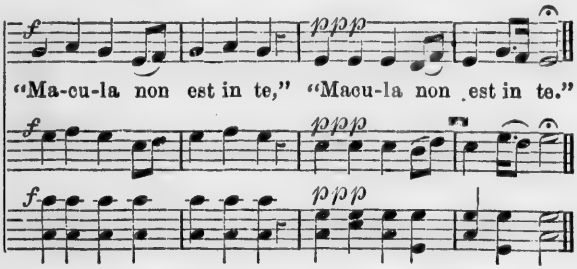
Lead me for ever to adore
  The glorious One in Three;
And whilst I tremble more and more,
  Mary! remember me.

Rose of the Cross, thou thornless flower,
  May I thy follower be;
And when temptation wields its power,
  Mary! remember me.

ANOTHER HYMN FOR THE SAME.

"Macula non est in te."





Mother of the Son and Savior,
  Of the Truth, the Life, the Way,
Guide our footsteps, calm our passions
  "Macula non est in te."

Spouse of the Eternal Spirit,
  Blossom, which will ne'er decay,
Let us but thy love inherit
  "Macula non est in te."

Daughter, Mother, Spouse of Heaven,
  Listen to our earnest lay,
Sweetest gift to man e'er given
  "Macula non est in te."

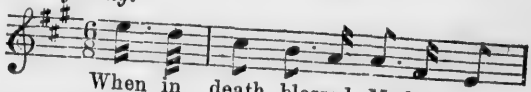
Here on earth we see but darkly,
  But we hail afar the day,
When we'll see thee in thy splendor
  "Macula non est in te."

We are earth's, Oh! thou who blossomed,
  Lily in the thorny way,
Guide and help us, love and bless us
  "Macula non est in te!"

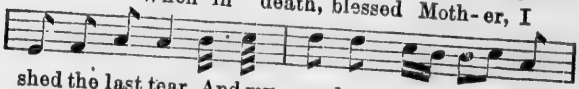
ANOTHER HYMN FOR THE SAME.

When in death, blessed Mother.

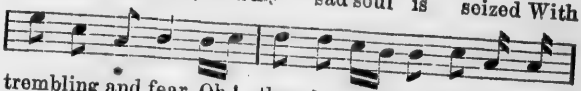
Slow with feeling.



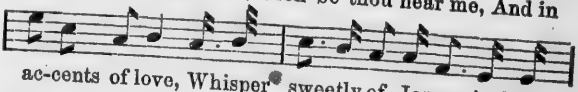
When in death, blessed Moth-er, I



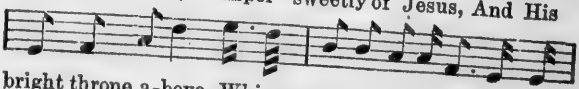
shed the last tear, And my sad soul is seized With



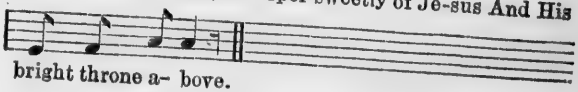
trembling and fear, Oh! then be thou near me, And in



ac-cents of love, Whisper sweetly of Jesus, And His



bright throne a-bove, Whisper sweetly of Je-sus And His



bright throne a- bove.

While on earth the poor wanderer
Can never find rest,
Sweet Mother of Jesus,
Let me lean on thy breast.
In this sure place of refuge
I'll tremble no more,
For I know thou wilt shelter
Till life's journey be o'er.

When my world-wearied soul
  Leaves this temple of clay,
Spread thy kind arms around me,
  Lest I faint by the way.
Oh! leave me not, Mother,
  Till all danger be o'er,
And my anchor cast firmly
  On Heaven's bright shore.

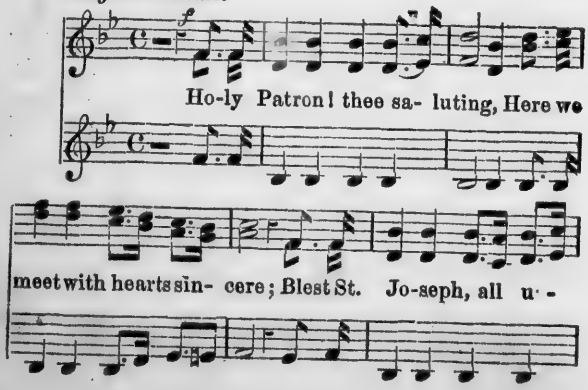
Gentle Star of Ocean, page 494.

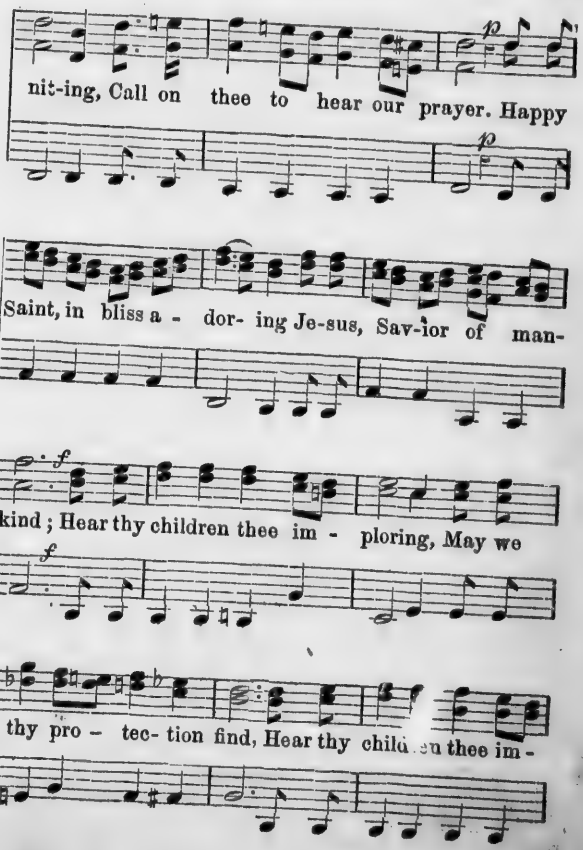
Air—Jesus, gentlest Savior, *page* 560.

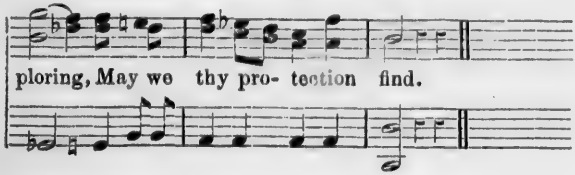
Hymns to St. Joseph.

HOLY PATRON! THEE SALUTING.

Allegro marziale.




nit-ing, Call on thee to hear our prayer. Happy
Saint, in bliss a - dor- ing Je-sus, Sav-ior of man-
kind; Hear thy children thee im - ploring, May we
thy pro - tec- tion find, Hear thy children thee im -



Worldly dangers for them fearing,
  Youthful hearts to thee we bring;
Grant, in virtue persevering,
  Vice may ne'er their bosom sting.
  Happy Saint, etc.

Thou, who faithfully attended
  Him, whom Heaven and earth adore;
Who with pious care defended
  Mary, Virgin ever pure.
  Happy Saint, etc.

May our fervent prayers, ascending,
  Move thee for our souls to plead;
And thy smile of peace descending,
  Benedictions on us shed.
  Happy Saint, etc.

Thro' this life, oh! watch around us,
  Fill with love our every breath;
And when parting fear surrounds us,
  Guide us through the toils of death.
  Happy Saint, etc.

DEAR GUARDIAN OF MARY.

Air—O purest of creatures!—*page* 566.

Duet.

Dear Guardian of Mary! dear nurse of her child!
Life's ways are full weary, the desert is wild;
Bleak sands are all round us, no home can we see;
Sweet Spouse of our Lady! we lean upon thee.

Solo.

For thou to the pilgrim art father and guide,
And Jesus and Mary felt safe by thy side;
Ah! blessed St. Joseph, how safe should I be,
Sweet Spouse of our Lady! if thou wert with me!
Chorus—Dear Guardian of Mary! etc.

Duet.

O blessed St. Joseph! how great was thy worth,
The one chosen shadow of God upon earth,
The father of Jesus—ah! then wilt thou be,
Sweet Spouse of our Lady! a father to me.

Solo.

Thou hast not forgotten the long dreary road,
When Mary took turns with thee, bearing thy God;
Yet light was that Burden, none lighter could be:
Sweet Spouse of our Lady! O canst thou bear me?
Chorus—Dear Guardian of Mary! etc.

Duet.

A cold thankless heart, and a mean love of ease,
What weights, blessed Patron! more galling than these?
My life, my past life, thy clear vision may see;
Sweet Spouse of our Lady! O canst thou love me?

Solo.

Ah! give me thy Burden to bear for a while;
Let me kiss His warm lips, and adore His sweet smile;
With her Babe in my arms, surely Mary will be,
Sweet Spouse of our Lady! my pleader with thee.
Chorut—Dear Guardian of Mary! etc.

Duet.

When the treasures of God were unshelter'd on earth,
Safe keeping was found for them both in thy worth;
O Father of Jesus! be father to me,
Sweet Spouse of our Lady! and I will love thee.

Solo.

God chose thee for Jesus and Mary—wilt thou
Forgive a poor exile for choosing thee now?
There's no saint in Heaven, St. Joseph, like thee,
Sweet Spouse of our Lady! O deign to love me!
Chorus—Dear Guardian of Mary! etc.

TO ALL WHO WOULD HOLILY LIVE.

Air—O sacred banquet—*page* 558.

To all who would holily live,
To all who would happily die,
St. Joseph is ready to give
Sure guidance, and help from on high.
Chorus—To all, etc.

Of Mary the Spouse undefiled,
  Just, holy, and pure of all stain,
He asks of his own foster Child,
  And needs but to ask to obtain.
Chorus—To all, etc.

In the manger that Child he adored,
  And nursed him in exile and flight;
Him, lost in his boyhood, deplored,
  And found with amaze and delight.
Chorus—To all, etc.

The Maker of heaven and earth
  By the labor of Joseph was fed;
The Son by an infinite birth
  Submissive to Josph was made.
Chorus—To all, etc.

And when his last hour drew nigh,
  Oh, full of all joy was his breast;
Seeing Jesus and Mary close by,
  As he tranquilly slumber'd to rest.
Chorus—To all, etc.

All praise to the Father above;
  All praise to His glorious Son;
All praise to the Spirit of love,
  While the days of eternity run.
Chorus—To all, etc.

BLESSED MOST THOU.

Air—Blessed are we—*page* 572.

Blessed most thou, O great and glorious Joseph!
First among saints, surpassing all,
Head of the household of the Eternal Father,
Who couldst His treasures thy own loved ones call.

Chorus: Hail, chosen Spouse of Mary!
Hail, favored prince of David's line!
Hail, glorious foster-father,
Who claim'st the Son Divine!
Spouse of our Lady—father of Jesus!
To thee we bring our humble lay;
Spouse of our Lady—father of Jesus!
To thee we love and homage pay.

How fades all earthly, all angelic glory,
Favorite of God! compared with thine:
To thee 'twas given to be His true co-worker,
Faithfully aiding redemption's design.
Chorus—Hail, chosen Spouse, etc.

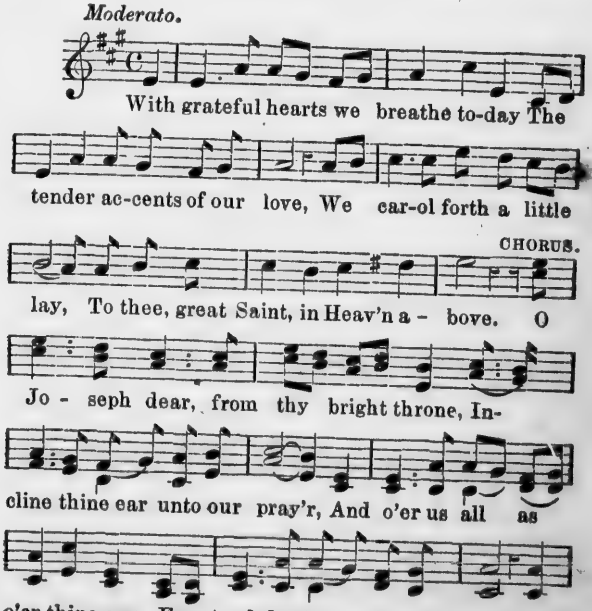
Love's willing exile from His Father's kingdom,
Came the sweet God-Child thy home to share
Thrice happy thou, to see the Bud of Eden
Blooming in beauty 'neath thy fostering care.
Chorus—Hail, chosen Spouse, etc.

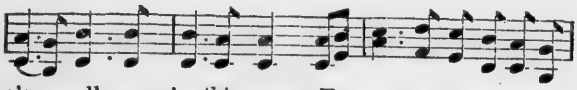
Holy the love that watched o'er Him unwearied,
Blessed the hands that for Him toiled:
Precious the life, with seraph's zeal devoted,
Cherishing over the Mother and Child.
Chorus—Hail, chosen Spouse, etc.

Guarding on earth the King and Queen of Heaven
And by them served with reverent love,
Now throned on high, thy name with theirs united,
Still to their children a tender guardian prove.
Chorus—Hail, chosen Spouse, etc.

WITH GRATEFUL HEARTS.

Moderato.





o'er us all as o'er thine own, Ex-tend thy fond paternal

care, Ex - tend thy fond pa-ter-nal care.

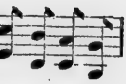
More favored than earth's greatest king,
Thou wert the guardian of that Child
Around whose crib full choirs did sing
With cadenc'd voices soft and mild.
Chorus—O Joseph dear, etc.

All Heaven's host on that great night,
Look'd on the Child, thy Spouse, and thee,
And ravish'd with so fair a sight,
Struck loud their harps with jubilee.
Chorus—O Joseph dear, etc.

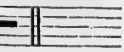
They sang the praises of thy Son
In strains of sweetest melody,
And lowly bow'd with awe anon
Before thy virgin Spouse and thee.
Chorus—O Joseph dear, etc.

They strung their tuneful harps again
And vocaliz'd the distant hill,
Proclaiming peace unto all men,
Who strive to do God's holy will.
Chorus—O Joseph dear, etc.

As fleeting time roll'd fast along,
Unchanging thy most humble lot,
How oft in sweet and mellow song
Did angels charm thy lowly cot!



ond paternal



g,

dear, etc.

hee,

dear, etc.

dear, etc.

dear, etc.

Chorus.—Then sound again, O angel-lyre,
While with accord we fondly sing
The glories of our aged Sire,
The foster-father of our King.

All ages past in one acclaim
Sweet blend the tribute of their love,
With blithesome peal they all proclaim
Thy princely pow'r in realms above.

Chorus.—Oh! yes, we've heard thy clients say
In gratitude's most fervid strain,
That none has e'er been known to pray
To thee, great Patriarch, in vain.

Then Joseph dear, where'er we're cast
Upon life's wide and stormy main,
When howls temptation's sweeping blast,
And Satan hurls his bolts amain,—

Chorus.—Oh! then, mayst thou be our safe guide,
Let not us be the tempest's sport,
But bid our bark bound o'er the tide
And onward sail to Heaven's port.

At last when our brief course is run,
And like the drooping flow'r at eve
We close our eyes to setting sun,
And of this world take final leave,—

Chorus.—Oh! in that great and supreme hour,
So big with fear, so fraught with woe,
Oh! stand thou near and with thy pow'r
Protect us from our greatest foe.

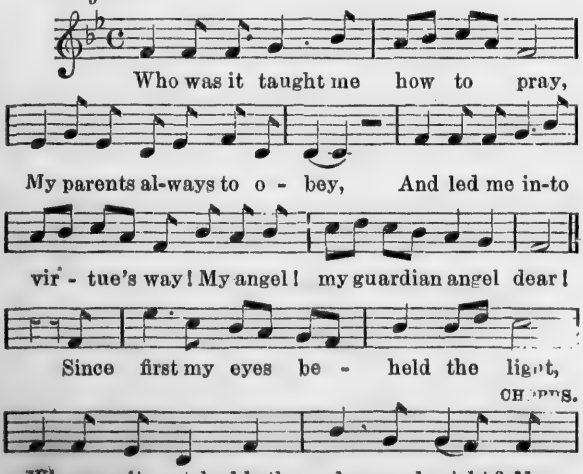
Infuse within our struggling breast
Sweet consolation's holy balm;
Oh! lull temptation's gales to rest,
And soothe our soul with blissful calm.

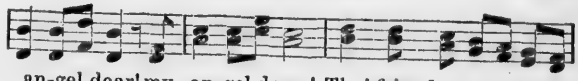
Chorus.—Obtain us all the grace to die
O Patron dear, as thou of yore,
In peace to breathe our parting sigh
And wing our flight to Heaven's shore.

HYMN TO THE GUARDIAN ANGEL.

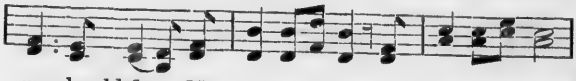
Who was it taught me.

Allegro. SOLO.

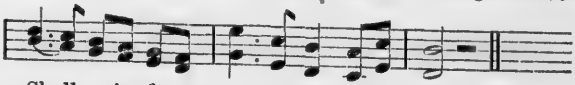




an-gel dear! my an-gel dear ! Tho' friends and all from



me should fly, My an-gel dear ! my an-gel dear !



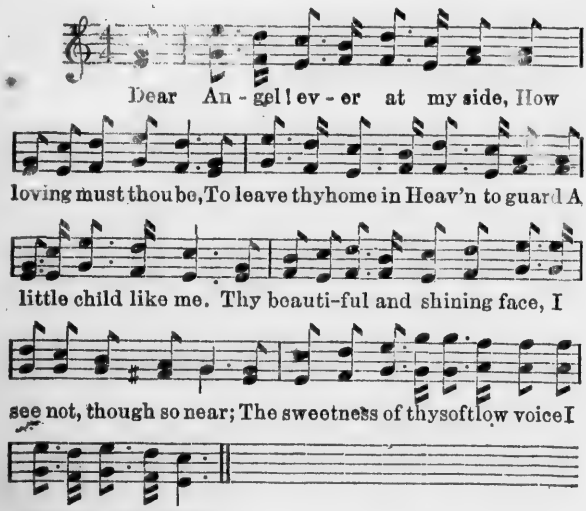
Shall ne'er for - sake me till I die.

Oft when in danger's path I strayed,
Or by deep precipices played,
Who saved me by his timely aid?
My angel! my guardian angel dear!
Since first my eyes beheld the light,
Who was it watched both day and night?
Chorus– My angel dear! etc.

When pressed with pain, and big the tear
Stole down my cheek, what friend was near
To say, "The will of God revere?"
My angel! my guardian angel dear!
Since first my eyes beheld the light,
Who was it watched both day and night?
Chorus—My angel dear! etc.

Another Hymn to the Guardian Angel.

Dear Angel ever at my side.



I cannot feel thee touch my hand
  With pressure light and mild,
To check me, as my mother did
  When I was but a child,
But I have felt thee in my thoughts
  Fighting with sin for me;
And when my heart loves God, I know
  The sweetness is from thee.

And when, dear Spirit, I kneel down
  Morning and night to prayer,
Something there is within my heart
  Which tells me thou art there.
Yes! when I pray thou prayest too,
  Thy prayer is all for me;
But when I sleep, thou sleepest not,
  But watchest patiently.

But most of all, I feel thee near,
  When, from the good priest's feet,
I go absolved, in fearless love,
  Fresh toils and cares to meet.
And thou in life's last hour wilt bring
  A fresh supply of grace,
And afterwards will let me kiss
  Thy beautiful bright face.

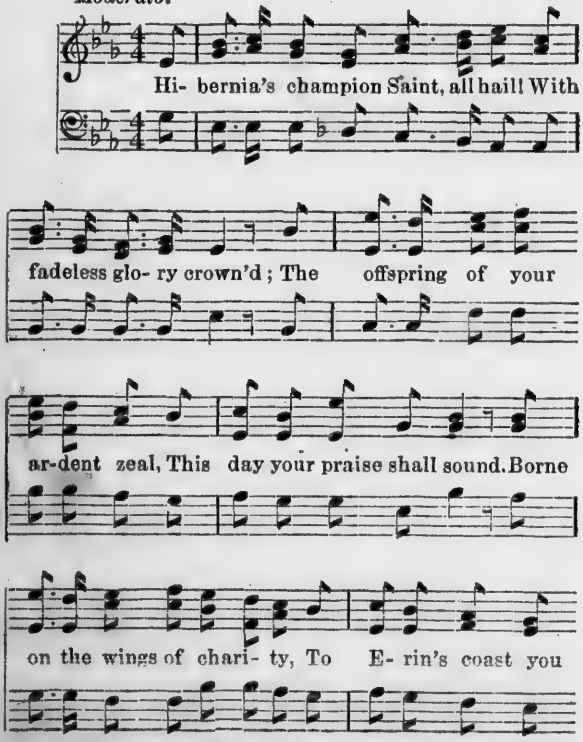
Then for thy sake, dear Angel! now,
  More humble will I be;
But I am weak, and when I fall,
  O weary not for me;
O weary not, but love me still,
  For Mary's sake, thy Queen;
She never tired of me though I
  Have so ungrateful been.

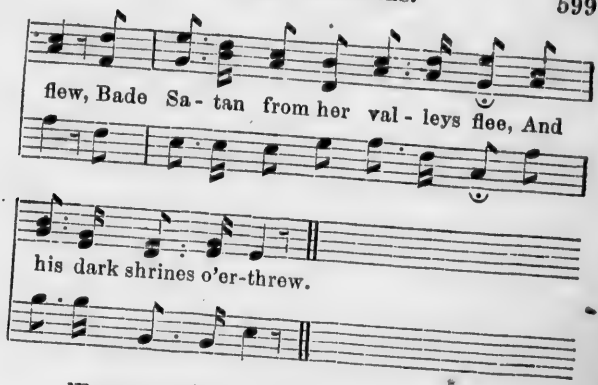
She will reward thee with a smile,
  Thou know'st what it is worth.
For Mary's smiles each day convert
  The hardest hearts on earth.
Then love me, love me, Angel dear!
  And I will love thee more;
And help me when my soul is cast
  Upon th'eternal shore.

HYMN TO ST. PATRICK.

Hibernia's Champion Saint.

Moderato.





Wand'ring through error's gloomy night,
  Our sires lost their way,
You cheer'd their hearts with heavenly light,
  With truth's consoling ray.
O! what a harvest crown'd thy toil,
  The earth, long cursed, was bless'd:
Each lovely virtue graced its soil,
  The sinner's heart found rest.

From Faith's bright camp the demon fled,
  The path to Heaven was clear'd,
Réligion raised her beauteous head,
  An Isle of Saints appear'd.
To God, who sent thee to our Isle,
  Be endless glory given,
O! may He ever on it smile,
  And lead its sons to Heaven.

ANOTHER HYMN TO ST. PATRICK.

Grateful notes to Heaven ascending.

Air—Holy Patron! thee saluting—*page* 584.

Grateful notes to Heaven ascending,
To the world our joys proclaim,
Faith and love together blending,
We revere our Patrick's name.

Chorus.

Happy Saint! in bliss adoring,
Jesus, Savior of mankind,
Hear thy children thee imploring;
May we thy protection find.

Pagan priests, their dark delusion,
Long had o'er Hibernia spread,
Patrick came—and in confusion,
Demons from his presence fled.
Happy Saint, etc.

Lo! their infant arms extending,
Erin's children crave his aid.
To their wants the Saint attending,
Soon their heavenly call obey'd.
Happy Saint, etc.

Prisons, insults, ev'ry danger,
On our Prelate's mission wait,
Patrick still, to fear a stranger,
Trusts to bounteous heaven his fate.
Happy Saint, etc.

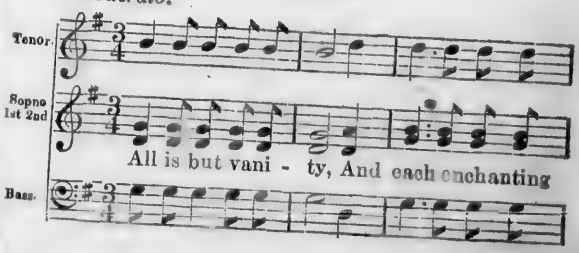
Sickness flies, his voice obeying,
Sightless eyes behold the day,

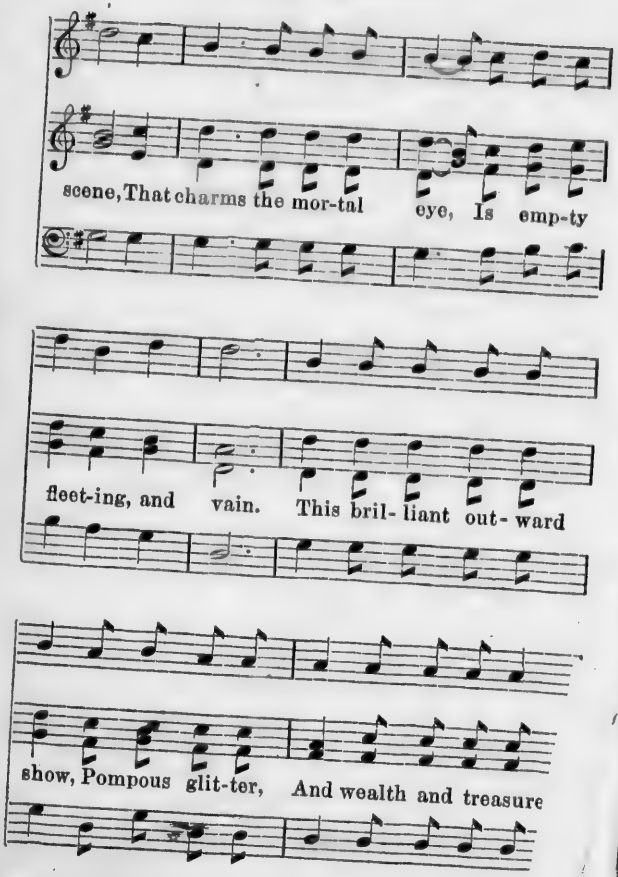
Oh! he drives it far off from the green sunny shore,
Like the reptiles which fled from his curse in dismay,
And Erin, when Error's proud triumph is o'er,
Will still be found keeping St. Patrick's day.

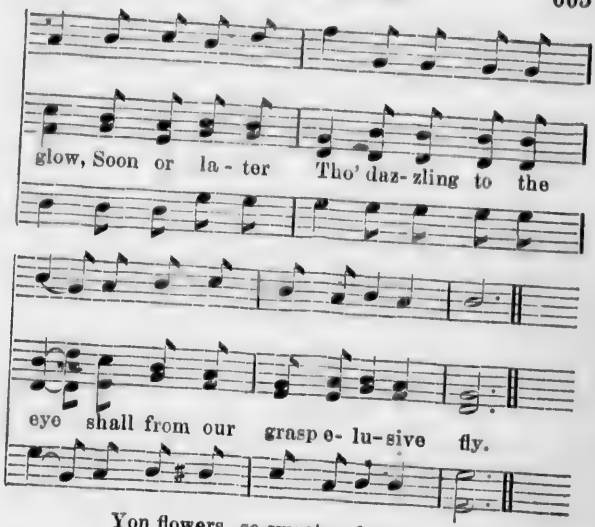
Then what shall we do for the Heaven-sent Father,
What shall the proof of our loyalty be?
By all that is dear to our hearts, we would rather
Be martyred, sweet Saint, than bring shame upon thee!
But oh, he will take,
The promise we make,
So to live that our lives, by God's help, may display,
The light that he bore
To Erin's shore.
Yes, Father of Ireland! no child wilt thou own,
Whose life is not lighted by grace on its way;
For they are true Irish, ah, yes, they alone,
Whose hearts are all true on St. Patrick's day.

THE VANITIES OF THE WORLD.

All is but vanity.




scene, That charms the mor-tal eye, Is emp-ty
fleet-ing, and vain. This bril- liant out- ward
show, Pompous glit-ter, And wealth and treasure



Yon flowers, so sweet and gay,
Whose fragrance scents the air,
Shall droop and fade away,
As if they never bloomed so fair.
The tinsel rays of fame,
Are but shadows;
Birth and honor'd name
All deceive us;
Not many an hour
Shall pass ere all shall be no more.

Why seek, O youth in vain,
'Mid what the world can give,
True happiness to gain?
Its charms thy blinded soul deceive;
The more your heart acquires

Its enchantment,
The less shall your desires
Gain contentment.
Speedier than you pursue,
Does ev'ry pleasure fly from you.

What charms has gold for thee,
O man, who soon must die;
What profit shall it be,
When in the arms of death you lie?
Were you alive to reign
O'er each nation,
When dead naught shall remain
But the coffin.
For know the day shall come
When you shall moulder in the tomb.

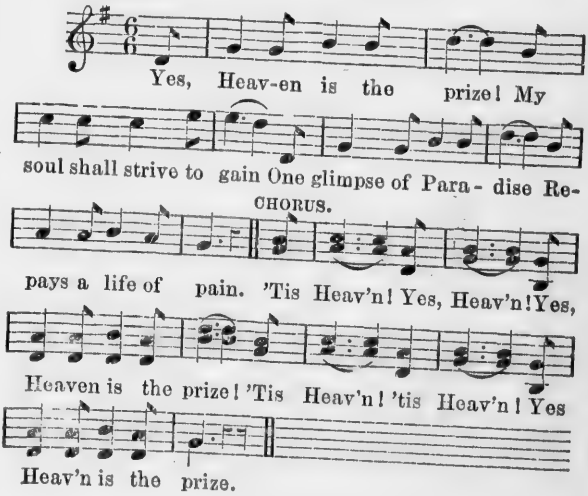
What is each flattering name,
And what these sinful cares?
What are the marks of fame
Which here the impious sinner bears?
The shadow of a day—
A vile atom!
A thing to pass away
Like a phantom!
Which dupes till life is o'er,
Then disappears t'appear no more!

I saw the impious rear
His proud head to the sky;
I saw his haughty air,
Above the cedars, soar on high;
I saw him like a Lord
In his grandeur,
By all, from far adored;
Struck with wonder,
I view'd him, passed him by,
Looked round, he vanished from my eye.

THE REWARD OF GOOD WORKS.

Yes, Heaven is the prize.

Risoluto.



Yes, Heaven is the prize:
My soul oh! think of this;
All earthly goods despise
For such a crown of bliss.
'Tis Heaven, etc.

Yes, Heaven is the prize:
When sorrows press around,
Look up beyond the skies
Where hope and strength are found.
'Tis Heaven, etc.

Yes, Heaven is the prize:
Oh! 'tis not hard to gain,
He surely wins who tries,
For hope can conquer pain.
'Tis Heaven, etc.

Yes, Heaven is the prize:
The strife will soon be past,
Faint not, but raise your eyes
And struggle to the last.
'Tis Heaven, etc.

Yes, Heaven is the prize:
Faith shows the crown to gain,
Hope lights the way and dies,
But love will always reign.
'Tis Heaven, etc.

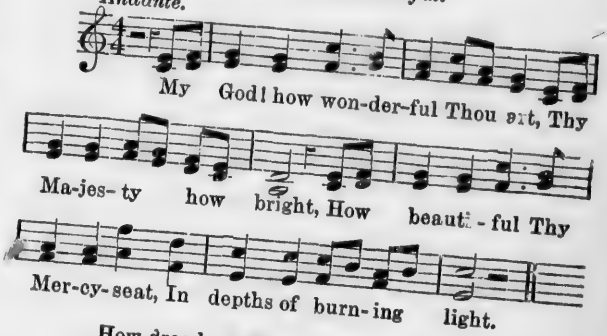
Yes, Heaven is the prize:
Too much cannot be given,
And he alone is wise,
Who gives up all for Heaven.
'Tis Heaven, etc.

Yes, Heaven is the prize:
Death opens wide the door,
And then the spirit flies
To God for evermore.
'Tis Heaven, etc.

THE ETERNAL FATHER.

My God! how wonderful.

Andante.



How dread are thine eternal years,
O everlasting Lord!
By prostrate spirits day and night
Incessantly adored!

How beautiful, how beautiful
The sight of Thee must be,
Thine endless wisdom, boundless power,
And awful purity!

O how I fear Thee, living God!
With deepest, tenderest fears,
And worship Thee with trembling hope,
And penitential tears.

Yet I may love Thee too, O Lord!
Almighty as Thou art,
For Thou hast stooped to ask of me
The love of my poor heart.

O then this worse than worthless heart
  In pity deign to take,
And make it love Thee for Thyself
  And for Thy glory's sake.

No earthly father love like Thee,
  No mother half so mild
Bears and forbears as Thou hast done,
  With me thy sinful child.

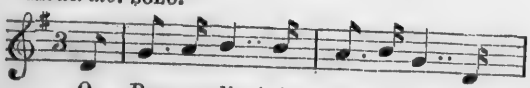
Only to sit and think of God—
  O what a joy it is!
To think the thought, to breathe the Name—
  Earth has no higher bliss!

Father of Jesus! love's Reward!
  What rapture will it be
Prostrate before Thy throne to lie,
  And gaze and gaze on Thee!

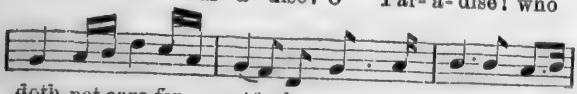
Desire of Heaven.

O PARADISE! O PARADISE!

Moderato. SOLO.



O Par- a- dise! O Par- a- dise! who



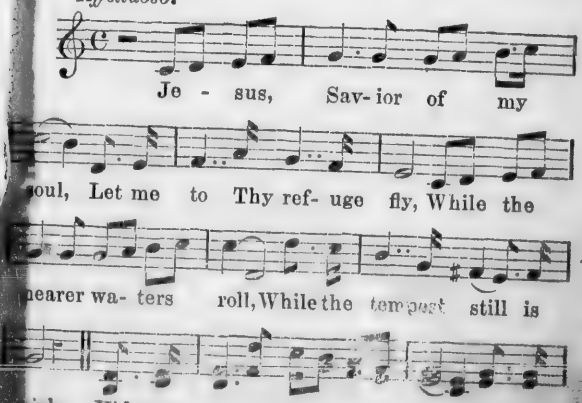
doth not care for rest? who would not seek that happy

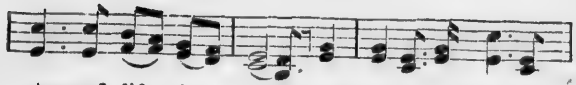
How long in this valley of tears
  Shall I linger, an exile from Thee?
Oh! when from the dangers and fears
  That surround, shall my spirit be free?
When death shall release me at last,
  And my soul shall from earth wing its way,
When the dream of this life shall be past,
  And I'll wake in eternity's day,—
    Then take me, my Jesus, to Heaven,
    Take me, my Jesus, to Heaven.

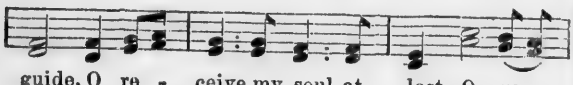
ASPIRATIONS TO JESUS.

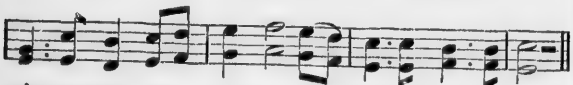
Jesus, Savior of my soul.

Affettuoso.









Other refuge have I none;
  Hangs my helpless soul on Thee,
Leave, oh, leave me not alone,
  Still support and comfort me.
Chorus—Hide me, etc.

All my trust on Thee is stayed,
  All my help from Thee I bring;
Cover my defenceless head
  With the shadow of Thy wing.
Chorus—Hide me, etc.

Hymn to the Sacred Heart of Jesus.

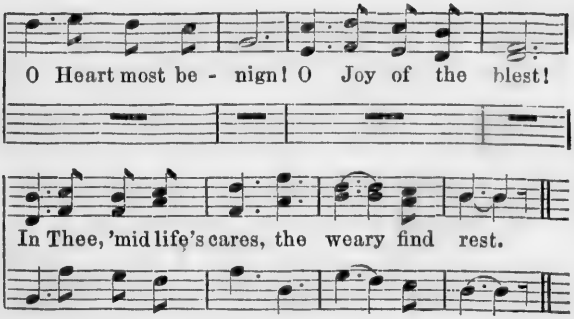
As when the flush'd morn.

As whe . the flush'd morn ap-pears in the

skies, It lights up the East in ru-by-like blaze;

So Thy Sa-cred Heart ap-pears to mine eyes

All beaming with love's most glo-rious rays.



More blithe than the bird that trills her sweet lay
As early she basks in matinal gleams,
We breathe our fond song, we tunefully pray,
And sigh for Thy Heart's enlivening beams.
O Heart most benign, etc.

Oh! let it but shoot its love-flaming darts,
Oh! let it but pour its life-giving rays,
And quick it will set the sweet-raptur'd hearts
As so many gems in love's golden haze.
O Heart most benign, etc.

Then, Jesus most dear, oh! from Thy bright quiv'r
Take one of Thy shafts with love most aglow;
Aim right at my heart which coldly does shiv'r,
And twang the gold cord of Thy love-lad'n bow.
O Heart most benign, etc.

Oh! may Thy wing'd shaft be fleet as the wind,
Oh! may it sink deep into my fond breast,
And there let it be for ever enshrin'd,
Enkindling that flame which Thou lovest best.
O Heart most benign, etc.

As th' innocent dove by the fowl'r hard press'd,
Seeks refuge aloft in some rocky cleft;
So, swift may I soar 'bove life's stormy crest,
And nestle within Thy Heart's sacred reft.
O Heart most benign, etc.

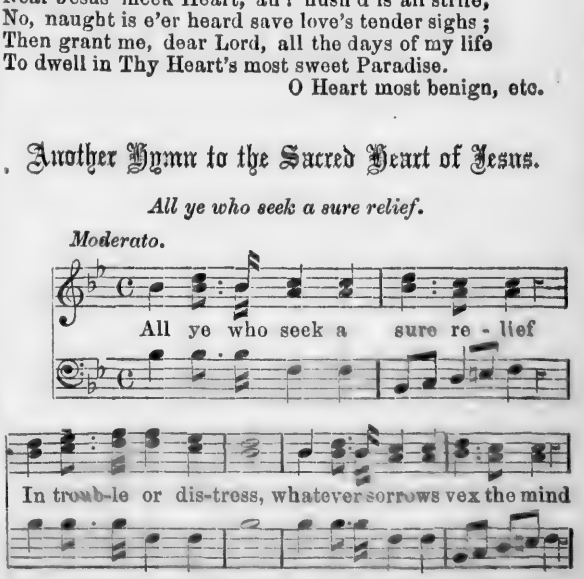
Then ring thy loud peal, O thunder of heav'n,
And send o'er the world, O lightning, thy flash;
With Jesus to dwell, to me it is giv'n
And ne'er shall I fear thy flames or thy crash.
O Heart most benign, etc.

Near Jesus' meek Heart, ah! hush'd is all strife,
No, naught is e'er heard save love's tender sighs;
Then grant me, dear Lord, all the days of my life
To dwell in Thy Heart's most sweet Paradise.
O Heart most benign, etc.

Another Hymn to the Sacred Heart of Jesus.

All ye who seek a sure relief.

Moderato.



Or guilt the soul op - press:

Je- sus, who gave Him -

Je-sus, who gave Him- self for you Upon the cross to

self, Upon the cross to die,

die. O-pens to you His Sacred Heart;

Opens His sacred Heart, His Sa- cred Heart

1st Time. 2nd Time.

Oh! to that Heart draw nigh. nigh.

Jesus who gave Him-

Ye hear how kindly He invites;
  Ye hear His words so blest:
"All ye that labor, come to Me,
  And I will give you rest."
  Jesus, who gave, etc.

What meeker than the Savior's Heart,
  As on the cross He lay?
It did His murderers forgive,
  And for their pardon pray.
  Jesus, who gave, etc.

O Heart! thou joy of saints on high!
  Thou hope of sinners here!
Attracted by those loving words,
  To Thee I lift my prayer.
  Jesus, who gave, etc.

Wash Thou my wounds in that dear Blood
  Which forth from Thee did flow;
New grace, new hope, inspire; a new
  And better heart bestow.
  Jesus, who gave, etc.

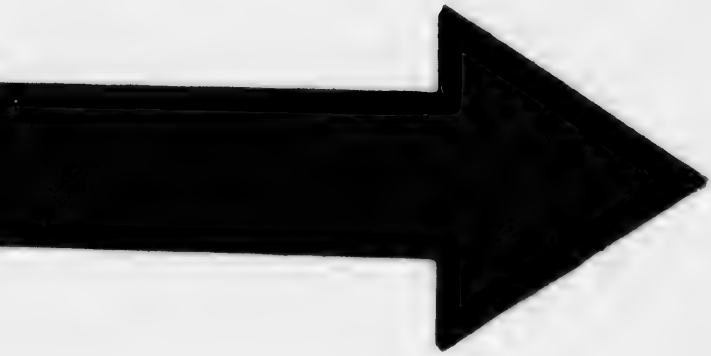


IMAGE EVALUATION
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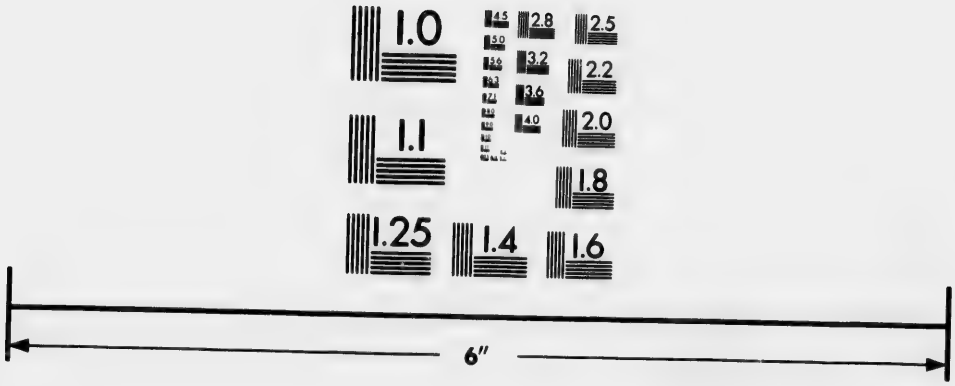

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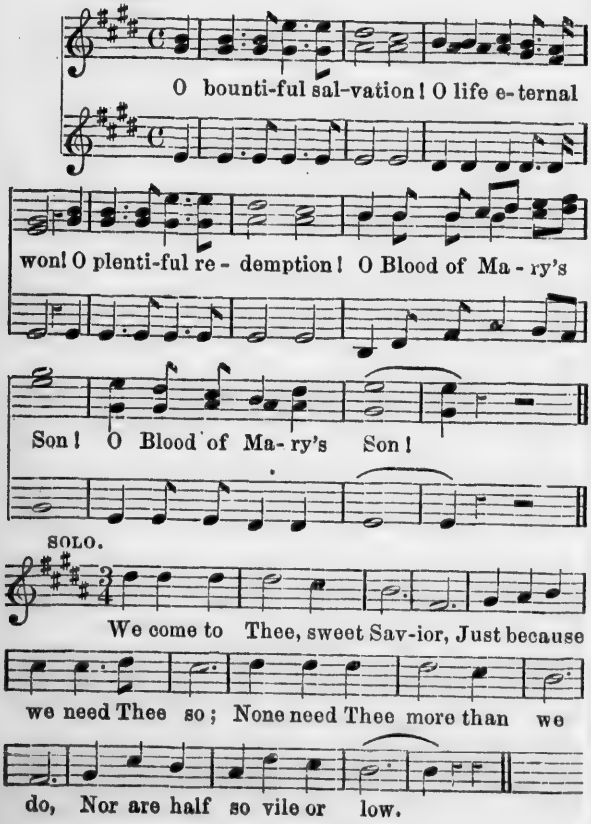
WE COME TO THEE, SWEET SAVIOR.

Chorus.



We come to Thee, sweet Savior;
  None will have us, Lord, but Thee;
And we want none but Jesus,
  And His grace that makes us free.
Chorus—O bountiful salvation, etc.

We come to Thee, Sweet Savior;
  It is love that makes us come;
We are certain of our welcome,
  Of our Father's welcome home.
Chorus—O bountiful salvation, etc.

We come to Thee, sweet Savior;
  Fear brings us in our need;
For Thy hand never breaketh
  E'en the frail and bruised reed.
Chorus—O bountiful salvation, etc.

We come to Thee, sweet Savior;
  For to whom, Lord, can we go?
The words of life eternal
  From Thy lips for ever flow.
Chorus—O bountiful salvation, etc.

We come to Thee, sweet Savior;
  We have tried Thee oft before;
But now we come more wholly,
  With the heart to love Thee more.
Chorus—O bountiful salvation, etc.

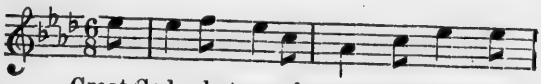
We come to Thee, sweet Savior;
  'Tis in answer to Thy call,
Dear Hope of the unworthy,
  Dearest Merit of us all.
Chorus—O bountiful salvation, etc.

We come to Thee, sweet Savior;
  And Thou wilt not ask us why;
We cannot live without Thee,
  And still less without Thee die.
Chorus—O bountiful salvation, etc.

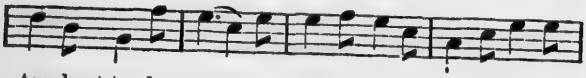
THE THEOLOGICAL VIRTUES.

Act of Faith.

Chorus.

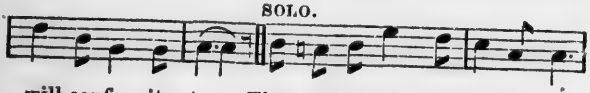


Great God, whatever through Thy Church Thou

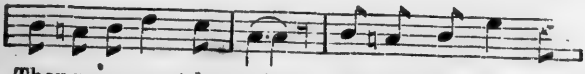


teachest to be true, I firmly do be-lieve it all, And

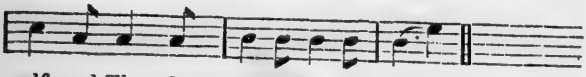
SOLO.



will confess it too. Thou never canst de- ceiv-ed be,



Thou never canst de - ceive, For Thou art truth it-



self, and Thou dost tell me to be - lieve.

Act of Hope.

Chorus—My God, I firmly hope in Thee,
For Thou art great and good;
Thou gavest us Thine only Son
To die upon the Rood.

Solo I hope through Him for grace to live
As Thy commandments teach,
And through Thy mercy, when I die,
The joys of Heaven to reach.

Act of Love.

Chorus—With all my heart and soul and strength
I love Thee, O my Lord,
For Thou art perfect, and all things
Were made by Thy blest Word.

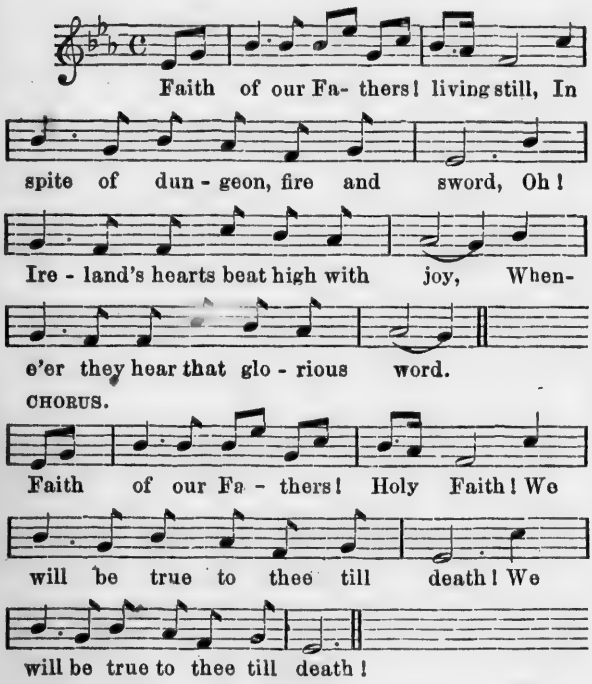
Solo—Like me to Thine own image made,
My neighbor Thou didst make,
And as I love myself, I love
My neighbor for Thy sake.

Act of Contrition.

Chorus—Most holy God, my very soul
With grief sincere is mov'd,
Because I have offended Thee,
Whom I should e'er have lov'd.

Solo—Forgive me, Father; I am now
Resolved to sin no more,
And by Thy holy grace to shun
What made me sin before.

FAITH OF OUR FATHERS.



Our Fathers, chained in prisons dark,
Were still in heart and conscience free;
How sweet would be their children's fate,
If they, like them, could die for thee!
Faith of our Fathers, etc.

Faith of our Fathers! Mary's prayers
Shall keep our country fast to thee;
And through the truth that comes from God,
O we shall prosper and be free!
Faith of our Fathers, etc.

Faith of our Fathers! we must love
Both friend and foe in all our strife;
And preach thee, too, as love knows how,
By kindly words and virtuous life.
Faith of our Fathers, etc.

Faith of our Fathers! guile and force
To do thee bitter wrong unite;
But Erin's Saints shall fight for us,
And keep undimmed thy blessed light.
Faith of our Fathers, etc.

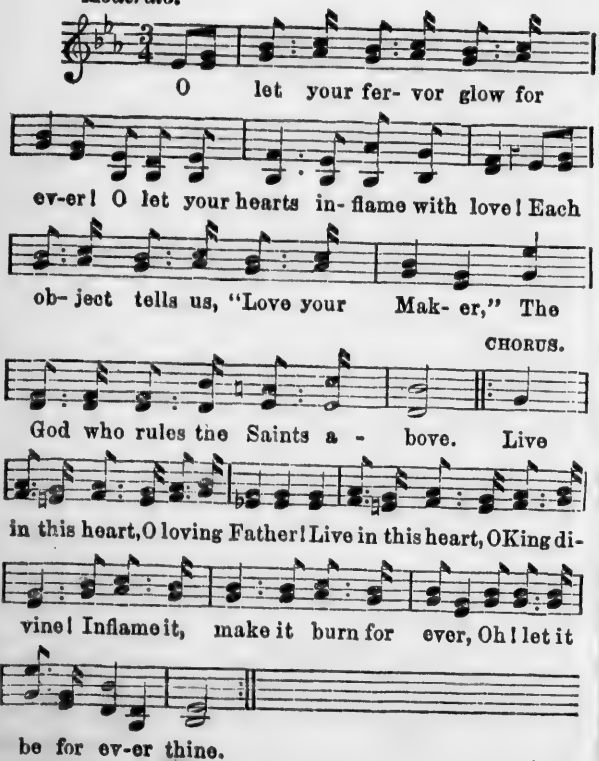
Faith of our Fathers! distant shores
Their happy faith to Ireland owe;
Then in our home, O shall we not
Break the dark plots against thee now?
Faith of our Fathers, etc.

Faith of our Fathers! days of old
Within our hearts speak gallantly;
For ages thou hast stood by us,
Dear Faith! and now we'll stand by thee.
Faith of our Fathers, etc.

FERVOR AND ZEAL.

O let your fervor glow.

Moderato.



Himself only is great and mighty,
  And He alone our heav'nly King;
O let us love that gracious Beauty,
  All, all in it is ravishing.
  Live in this heart, etc.

He is the Lord, our great Creator,
  Ungrateful who with languor serves,
Or loves his amiable Redeemer,
  With ardor less than He deserves.
  Live in this heart, etc.

I wish to be for ever fervent,
  For ever Thine I wish to be;
O take the heart of Thy poor servant,
  My God, I give it o'er to Thee.
  Live in this heart, etc.

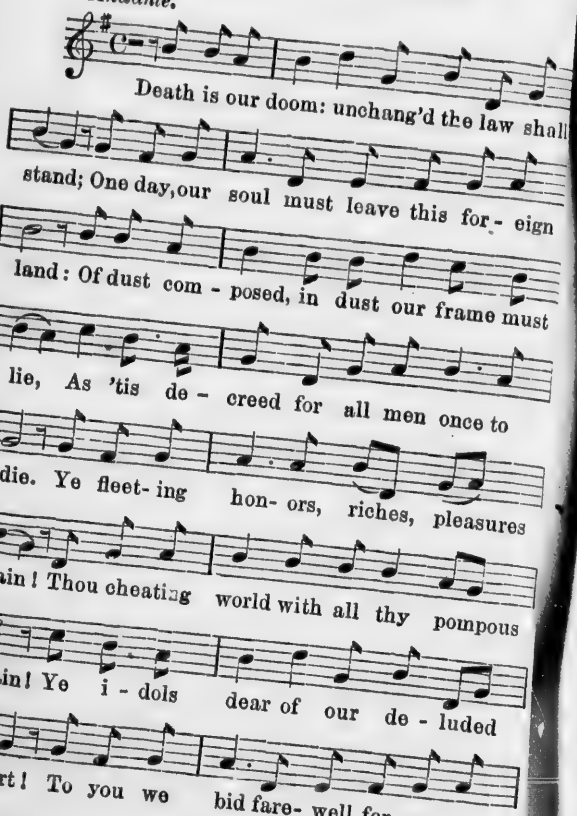
What happiness, what heav'nly pleasure
  Does love to ev'ry heart afford!
A peace and sweetness without measure,
  Ravish the soul that loves the Lord.
  Live in this heart, etc.

'Tis my design, O God of power,
  To serve Thee is my sole design;
Ah! may my love increase each hour,
  Ah! could I die through love divine.
  Live in this heart, etc.

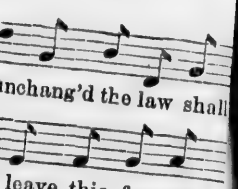
O sacred truth! O tender Father!
  O sacred truth! O Charity!
O let me love my God for ever,
  Both here and in eternity.
  Live in this heart, etc.

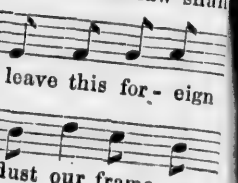
DEATH IS OUR DOOM.

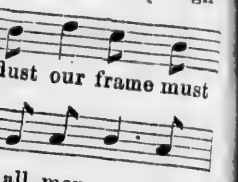
Andante.

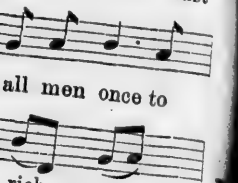


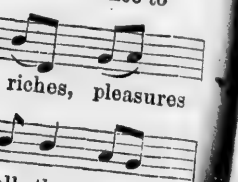
UR DOOM.

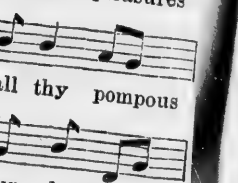


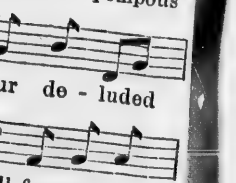


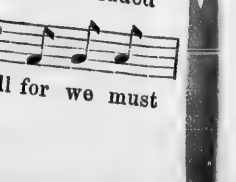


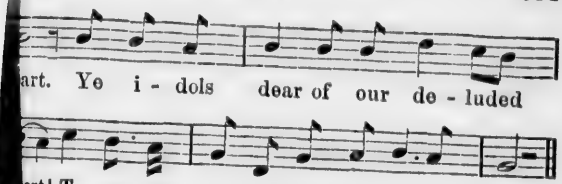












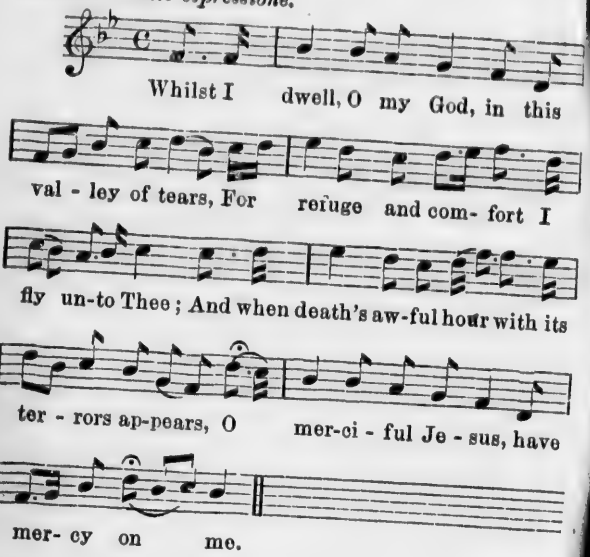
Alas! our days as rapid waters run,
On time's swift rolling stream, forever gone;
Yet but few days, we'll reach th' eternal shore—
Yet but few days, and time shall be no more.
O frightful day! O day of grief and fear!
Before an awful Judge we must appear,
T'account for all our deeds, and t'undergo
Our doom—for endless bliss or endless woe.

Eternity! how vast is thine extent!
How long thy depth! how boundless is thy length!
Eternity of never-ceasing joys!—
Eternity of never-ceasing sighs!
Thrice happy they, O Lord, who die in Thee,
From deadly guilt and lawless passions free!
What hopes, what comforts cheer their dying breast!
How sweet to pass from toils to endless rest!

But oh! what horrors fill the sinner's mind!
A crowd of unrepented sins behind!
Around, his weeping friends!—before him, death!
A Judge above!—a gasping hell beneath!
O may my soul escape these dreadful woes,
And die in grace, and triumph o'er her foes!
May I in Jesus' arms encounter death,
And, in His sweet embrace, resign my breath!

WHILST I DWELL.

ANDANTE. *Molto espressione.*

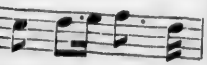


When my soul, on the verge of its final release,
By the shadows of death o'erclouded shall be;
When earthly engagements for ever shall cease,
Thou, Joy of the dying, bring mercy to me.

When my strength shall decline, and my anguish increase,
And my sins beyond number with terror I'll see;
When I turn to Thy mercy for pardon and peace,
Then, Hope of the sinner, beam brightly on me.

ELL.

my God, in this



and com- fort I

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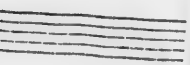


release,
all be ;
ll cease,
me.

anguish increase,
I'll see ;
nd peace,
on me.

When weaken'd by illness,—by terror oppress'd,
y pains and my terrors I offer to Thee ;
hen vainly I seek for some solace or rest,
hen, Strength of the martyrs, bring comfort to me.

hen my reason shall fail, and my life shall decay;
hen the scenes of this world shall vanish and flee ;
hen sunshine and shower alike pass away,
hen, Sight of the blessed, shine sweetly on me.

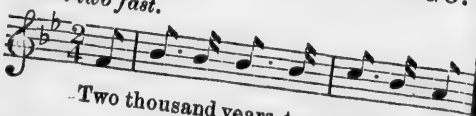
hen heedless of earth and of all that surround me,
or pardon and mercy I'll call upon Thee ;
hen death with its fetters for ever has bound me,
hen Jesus,—sweet Jesus,—be Jesus to me.

hen weeping, my friends shall with fervor implore Thee,
y strength, my protector, my succor to be;
hen helpless and lonely, I tremble before Thee,
hen, Fountain of Mercy, have mercy on me.

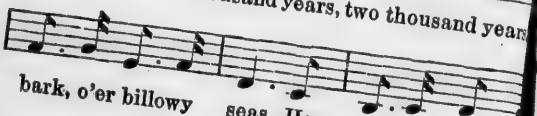
hen, dear Lord, the dark chain of my mis'ries sever ;
hen, Rest of the weary one, call me to thee;
hen, Crown of the Just, be my portion for ever;
hen, merciful Jesus, have mercy on me.

TWO THOUSAND YEARS AGO.

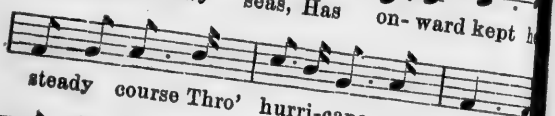
Not two fast.



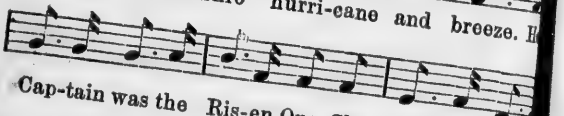
Two thousand years, two thousand years



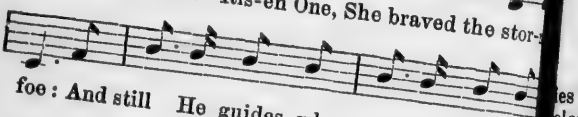
bark, o'er billowy seas, Has on- ward kept h



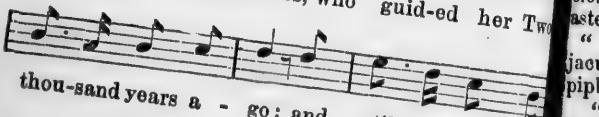
steady course Thro' hurri-cane and breeze. H



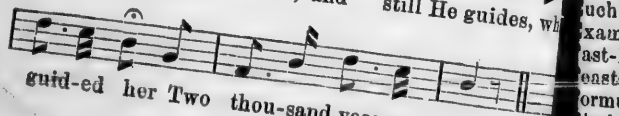
Cap-tain was the Ris-en One, She braved the stor-



foe: And still He guides, who guid-ed her Tw

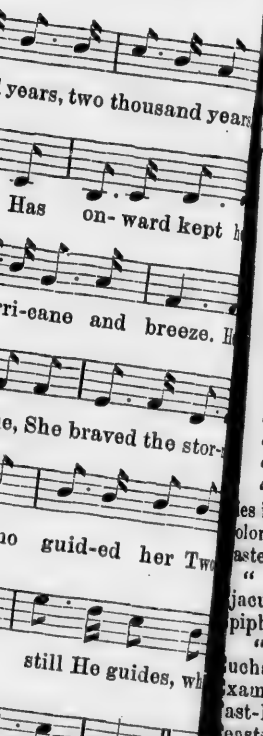


thou-sand years a - go; and still He guides, wh



guid-ed her Two thou-sand years a - go.

SAND YEARS AGO.



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